THE UNITARIAN REGISTER

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FREDERICK MAY ELIOT, 1889-1958

OPEN FORUM

Many concepts of God besides supernatural

To the Register:

The heading to the letter by Dave Berkman in the December Open Forum poses the question, "Believe in God? What is the honest answer?" Different people would give different answers. Mr. Berkman objects to the use of the term *God* in any sense other than that of the supernatural, as do some other Unitarians; yet such an attitude ignores the historic usage of the term, and is about as reasonable as refusing to apply the term *salt* to anything but sodium chloride, which is common table salt.

Actually, there are many salts, and many concepts of God. Among others, there are concepts that nature is God, or that all is God or God is all, sometimes called pantheism; and these go back for many centuries. The Greek philosopher Xenophanes held some such concept about 500 B.C., followed by the Eleatic School and the Stoics. Ancient Hinduism also is said to have been pantheistic in its concept of God. There were also Spinoza and others in more recent times.

Even in the Hebrew scriptures which are still widey read today, there is this passage in Nahum, "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." But it does not necessarily follow that "the Lord" is a supernatural person any more than Mother Nature is a supernatural person, which she is not, although it has been said (Bryant's "Thanatopsis") that "she speaks a various language."

The honest answer is that it is not necessary to believe in the supernatural in order to believe in God, the supreme, creative, and governing power of the universe. Turning again to the Hebrew scriptures, the Bible, in Psalm 100 it is written, "Know ye that the Lord he is God: he hath made us, and not we ourselves." And the plain fact is that man did not and does not make himself; for man did not originate the power that gives him being, man did not design the organs of his body, and man does not choose the physical characteristics with which he finds himself endowed.

Man, the rational creature, has never yet been able to create even a particle of life, much less make himself or another human being. Clearly, then, there is some power other than a human being that does make all mankind; and in the Bible for many centuries that power has been called "God" or "the Lord." But the Biblical writers, themselves, did not state that their God was a supernatural person; this has been done by non-Biblical commentators. . . .

In Isaiah 44:24 and 25, the Lord is identified as "he that formed thee from the womb" and also, among other identifications, as "the Lord that maketh all things." Faced by everyday human experience, for myself I find it extremely difficult to believe that "he that formed thee from the womb" is a supernatural person. On the other hand, I find it impossible to believe that "he that formed thee from the womb" does not exist. . . .

And if one is to raise the question of honesty, I think they who doubt the reality of God or the Lord should re-examine the basis of their own belief or disbelief, fully as much as anyone else. It is better to correct one's misconceptions concerning the nature of God than it is to refuse to use the term *God* in a sense in which it has been used for centuries, though not always so understood. It can hardly be called honest to persist in denying the reality of something that clearly and indisputably exists, as the Lord thy God, or "he that formed thee from the womb," certainly does. — THOMAS C. GRAVES, *Los Angeles, Cal.*

WATCH THAT WORDAGE

The Unitarian Register regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

To the Register:

The editor of *The Unitarian Register* deserves a sharp rebuke for permitting the letter by Dave Berkman to appear in the December issue.

The Unitarian Register is a journal controlled and financed by the American Unitarian Association. The Association's purpose according to its charter and by-laws is to "diffuse the knowledge and promote the interests of religion which Jesus taught as love to God and love to man."

With that statement of purpose in mind, how does the editor of our denominational journal justify the printing in its pages of these words: "Last year I became a Unitarian because here, at last, I thought I'd found a group which upheld the moral, spiritual, and intellectual values I deemed most important, without accepting beliefs in gods, prayers and other such 'garbage.' But one thing about Unitarianism bothered me: While we eliminated the 'garbage,' many of us insisted upon using the 'garbage can'."

It seems that Dave Berkman would label the quoted statement from the Association's by-laws as "garbage." That is his privilege. But what are we to assume is the attitude of the editor of the Association's journal toward the by-laws of the Association when he chooses to publish such a statement? — CARL BIHLDORFF, *Brookline, Mass.*

To the Register:

If you consider the letter of Dave Berkman (p. 29, December 1957) fit to print, you must be hard up for material. I am not of "Jewish background" and I'm not a "one-year Unitarian" and I deeply resent the reference to God and prayer as garbage or garbage can. It is a disgusting letter and it is a disgrace to *The Unitarian Register*. No law compels you to print such — stuff. —ELAINE STEVENS, *Brooklyn, N. Y.*

Lincoln speech in full favors rights for Negro

To the Register:

I am really shocked to find in a paper as liberal as the *Register* a letter in behalf of "racism," written by Mrs. N. R. Harrington of Stillwater, Minn., a woman who perhaps calls herself a Unitarian! In her frequently misspelled letter she calls attention to a speech by Abraham Lincoln in which he upholds white supremacy and she dares the *Register* to print it.

Mrs. Harrington refers to a speech made by Lincoln in Columbus, Ohio, on September 16, 1859. But all that Lincoln says in this speech on this subject is quoted from two speeches he made the preceding year in the famous Lincoln-Douglas debates. In his debate with Stephen A. Douglas at Ottawa, Ill., on August 21, 1858, and again at Charleston, Ill., on September 18, 1858, Lincoln expressed his belief in the superiority of the white race over the black race. But he did not stop there as do the "racists" who quote Lincoln to bolster their position.

Lincoln continued as follows: "But I hold that notwithstanding all this, there is no reason in the world why the Negro is not entitled to all the natural rights enumerated in the Declaration of Independence, the right to life, liberty, and the pursuit of happiness. I hold that he is as much entitled to these as the white man. I agree with Judge Douglas, he is not my equal in many respects — certainly not in color, perhaps not in moral or intellectual endowments. But in the right to eat the bread, without leave of anybody else, which his own

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hand earns, *he is my equal and the equal of Judge Douglas and the equal of every living man.*" (Italics Lincoln's.)

In viewing Lincoln's expressed belief regarding the inferiority of the black to the white race, it is necessary to consider the current beliefs of Lincoln's time on this subject. Having been slave in the United States for several generations, the Negro was allowed no opportunity for moral or intellectual education. What was held to be congenital moral and intellectual inferiority has proved since to have been only environmental lack of opportunity. Today, the vast majority of anthropologists agree in stating that the Negro race is not inferior in capacity to the white. What is more, since the Negro has been given within the last few years a modicum of the education afforded whites, he has made an astonishing record and produced such men as Booker T. Washington, George Washington Carver, Alain Locke, Ralph Bunche, and many others in all fields of endeavor. Even Lincoln apparently suspected as much, for he said "perhaps" the Negro is not the equal of the white man.

Mrs. Harrington "dared" the *Register* to print Lincoln's speech. But why? There would be as much reason to print Cotton Mather's belief in witchcraft or Ptolemy's belief that the earth is the center of the solar system. We are now living in 1958 and have discarded many of the erroneous beliefs of the past. The sooner the outmoded belief in "racism" is discarded the better it will be for all mankind. At least Unitarians do not belong to the "racist" ilk.

Mrs. Harrington concludes her letter by asking "Why should Negro children so dislike their Negro schools and Negro teachers?" I think a safe guess would be that they dislike being made second-class citizens, even if the Negro schools and the Negro teachers are "equal" to the schools and teachers provided for white students, which they always are not. — SHERMAN D. WAKEFIELD, *New York, N. Y.*

USC still assisting youth in Toulouse

To the Register:

In *The Unitarian Register* for October 1957, Lillian W. Barbour, in the course of her comments on *Pagan Spain,* by Richard Wright, stated that ". . . the Unitarian Service Committee project in behalf of the Spanish refugees no longer has young people to whom to minister." That statement is in error.

The USC in Toulouse continues to help ill Spanish refugee children and the children of ill refugees, for even though born in France the children are not recognized as French until they so declare themselves at the age of 18. A small but steady number of political refugees continue to arrive from Spain clandestinely; a large number of "economic émigrés" come in with passports and are not aided by USC.

The USC closed its children's home at St. Goin in the autumn of 1952 because by then, the children of refugees were admitted into French health institutions, whose number rapidly increased after the destruction caused by the war. It is often necessary to provide clothing and bedding for children sent to such homes, on the recommendation of school doctors, anti-tuberculosis dispensaries, and the like. Sometimes we help the parents to pay the supplement to the social insurance contribution for their stay in preventoria, convalescent homes, and health colonies.

The USC helps Spanish refugees for reasons of health only, and, largely because of the sufferings during the war in Spain and occupation in France, there is a very high incidence of chronic ill health (tuberculosis, ulcers of the stomach, heart disease mainly) as well as crippling among Spanish refugees of all ages. At present, our greatest concern is the families of young children whose parents — aged between 30 and 40, thus children or adolescents during the war in Spain—are chronically ill. When such a condition endures a long time, the health of the children is bound to suffer, either through contagion or from reduced resources, less food, and inadequate living space.

The gifts of warm clothing for children from the Women's Alliances and individual donors are of immense value. Though we give out an average of 2,000 pounds of clothing in 150 parcels serving 275 people each month, the amount of clothing for children, and for our young technical students on scholarships, is never equal to the need. — PERSIS MILLER, *Director of USC project for Spanish refugees, Toulouse, France*

Invitation to join tours in Europe is extended

To the Register:

Once again I have great pleasure in inviting American and Canadian religious liberals who are visiting Europe this coming summer to enjoy holiday fellowship with their English brethren by joining one or other of the following Unitarian tours to the continent organised and personally conducted by English Unitarian Ministers:

Menton on the French Riviera (June 16-27); Norway (July 12-25); Denmark-Sweden (August 12-22); Brunnen on Lake Lucerne (August 18-29); Lugano on the Italian-Swiss Riviera (August 18-29).

Several *Register* readers have already enriched, by their presence, a number of previous parties, and, incidentally, made a small but solid contribution to the realisation of greater Anglo-American friendship and understanding. Lone travellers are especially welcome. Very early reservations are essential.

Please enquire for further information.— REV. G. W. PARKINSON, *32 Windsor Road, Doncaster, England.*

Not all of our theological instruction is 'right wing'

To the Register:

The congestion of material on my desk has until recently obscured Alfred P. Stiernotte's interesting review on page 22 of the October *Register.* With your reviewer I fully share distrust of the current neo-orthodoxy, but I must question this particular generalization: "Every graduate of our theological schools is deeply indoctrinated in its traditional emphases."

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THE UNITARIAN REGISTER

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COVER: Many Unitarians will best remember the late Dr. Frederick May Eliot, who died February 17 (see page 4), *in this familiar pose in his office chair at 25 Beacon Street, Boston. Dr. Eliot was president of the American Unitarian Association for more than 20 years.*

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UNEXPECTED DEATH TAKES DR. FREDERICK MAY ELIOT; UNITARIANS, LIBERAL RELIGIOUS WORLD ARE SHOCKED

AUA president is fatally stricken at gate of New York church; denominational leaders attend memorial services in Cambridge

After more than 20 years, fellow workers of Dr. Frederick May Eliot at 25 Beacon Street, Boston, were long accustomed to his frequent travels as president of the American Unitarian Association. They were scarcely aware, sometimes, of his quiet departures, his brief absences, and his casual returns — yet they had learned not to be surprised that he had been in San Francisco, Chicago, Miami, or Montreal.

Few, if any, gave even a fleeting thought to the possibility that Dr. Eliot might leave quietly some day and never return. Thus few paid heed to his modest travel plans for the weekend of February 15 to New York city.

There, Dr. Eliot sat on the floor in the church school of the Unitarian Church of All Souls to talk with the children, and preached at morning services February 16. He met many old friends at a coffee hour, then spoke on "Unitarianism" at a luncheon meeting of the All Souls Guild. Those who heard him said he spoke with his usual power. A Guild member who never before had seen him remarked that he impressed one as "Mr. Unitarian himself."

But Dr. Eliot never returned to 25 Beacon Street. He spent the night in the home of Dr. Harry Meserve in Westport, Conn., and returned to New York the morning of February 17 to keep a 9 A.M. appointment at All Souls church with Rev. Walter Donald Kring, minister and secretary of the AUA. He checked his luggage at Grand Central Station and is believed to have ridden a subway train to a point about two blocks from the church.

Three church workers watch

In the church offices, three church workers were watching for both Dr. Eliot and Mr. Kring, who had been out of the city. They were Miss Myrtle Crooks, Mr. Kring's secretary; William Chatham, church secretary, and Mrs. Marjory Cook, the church's recording secretary. Shortly after 9, Dr. Eliot appeared at the gate of the church's Memorial Garden, started to push it open, and slumped to the walk.

Miss Crooks ran to him and held his head on her lap, Mr. Chatham brought a blanket to wrap him, and Mrs. Cook telephoned for aid. A passing physician noticed the group and stopped, and three physicians who are members of the church arrived shortly. Their examination showed that he was dead of a heart attack.

The body was carried sorrowfully into the church.

The news, quickly disseminated by wire services, newspapers, and radio-TV, profoundly shocked the entire Unitarian denomination and religious liberals everywhere. Dr. Eliot had been not only the spiritual and administrative leader of American Unitarians since 1937, but also one of the world's principal proponents of liberal religion and an intimate friend or acquaintance of most of the world's liberal religious leaders.

Massachusetts political leaders and Bostonians also mourned him as one of the first citizens of the commonwealth and of the city.

The Massachusetts State Senate, of which Dr. Eliot became chaplain in 1945, stated in a resolution passed in his memory: "Dr. Eliot was a true Christian gentleman, an outstanding churchman, and a model of all goodness; punctilious and faithful in the discharge of his duties, he early won and forever retained the confidence, respect, and love of all who knew him . . ."

The *Boston Globe* editorialized: ". . . he was a figure who commanded universal liking and respect. . . . His death is a loss to the whole community."

Church newsletters throughout the land echoed the expressions of loss. *The Meeting House News,* published by the First Church (Unitarian) of Cambridge, Mass., stated: "Dr. Frederick May Eliot will always hold a very special place in the thoughts and affections of the members of the First Parish in Cambridge. As a student in Harvard Divinity School he came to this church and following his ordination, he became associate minister. His ministry here is well-remembered . . . Here at the First Parish we not only knew Frederick Eliot as preacher, author, administrator, but we were also privileged to know him as a fellow church member . . . We all share a deep sense of loss, but we are comforted by the memory of past associations . . . and by the knowledge that his ministry to our liberal faith will continue."

To the AUA administrative staff at 25 Beacon Street, the news brought not only grief, but also consternation. AUA by-laws provided for no succession to the presidency and for three days the staff "ran itself," with administrative duties falling heavily upon Leon Little, senior officer of the association; Rev. Mason F. McGinness, assistant to the president, and department and division heads. Rev. Richard B. Gibbs, director of the Department of Unitarian Extension and Church Maintenance, was summoned back from Tacoma, Wash., after visiting Vancouver and Penticton, B. C., on a field trip that was to have continued two weeks and included various California cities.

First of the administrative duties was to notify Dr. Eliot's family and assist in planning of memorial services. The simple, unostentatious services were conducted February 20 at the First Church in Cambridge. Dr. Wallace W. Robbins, minister of the First Unitarian Church of Worcester, Mass., delivered a memorial address *(see page 5).* Dr. Ernest W. Kuebler, administrator of the Council of Liberal Church (Universalist-Unitarian), conducted opening services, and Dr. Wilburn Beach Miller, minister of the First Church, offered prayer and a benediction.

There was no pomp and a minimum of ceremony. A plain ivy wreath at the pulpit and baskets of iris, gladioli, and chrysanthemums at either side were the only floral ornaments. Physically, the colonial, white and olive-green auditorium differed little from a day of regular church services.

Approximately 800 persons attended the services. Among them were delegates from the state senate and of faculty members and trustees from Mount Holyoke College, South Hadley, Mass., and Proctor Academy, Andover, which Dr. Eliot served as a trustee. Dr. James Luther Adams led a faculty delegation from the Harvard Divinity School.

Universalists represented

Rev. Philip Randall Giles, general superintendent, represented the Universalist Church of America. Bishop Frederic Lawrence of the Episcopal diocese of Massachusetts and Rabbi Beryl Cohen of Temple Sinai, Brookline, Mass., also attended.

AUA officials who attended included Judge H. Clay Burkholder, moderator; Rev. Josiah R. Bartlett, a vice-president; Mr. Kring; Mr. McGinness, recording secretary, and Rev. Harold K. Shelley, Rev. Thomas A. Sinclair, Dr. Dale DeWitt, and Dr. Robert Killam, regional directors.

Among AUA directors who were present were Dudley H. Dorr, Dr. Leslie T. Pennington, Mrs. Harry Dunlap Brown, Rev.

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ADMINISTRATOR NAMED

Rev. Mason McGinness was appointed February 20 to be executive administrator of the American Unitarian Association following the unexpected death February 17 of Dr. Frederick May Eliot, AUA president.

The appointment was made by the AUA executive committee, which also called a special meeting of the AUA board of directors March 4 and 5 to consider candidates for president to fill the vacancy by election at the annual meeting in May.

Regional directors have been invited to meet with the members of the board.

Mr. McGinness has been assistant to the president of the AUA since 1955. He was minister of the Unitarian church in Peterborough, N. H., from 1952 to 1955.

Frederick May Eliot, 1889-1958

He gave us heart, an intelligent direction, driving force; dynamic condition of Unitarianism is his living monument

By WALLACE W. ROBBINS

The accompanying memorial address was delivered by Dr. Wallace W. Robbins, minister of the First Unitarian Church of Worcester, Mass., at services February 20 for Dr. Frederick May Eliot, late president of the American Unitarian Association, in the First Church (Unitarian) of Cambridge, Mass. Dr. Robbins is an intimate friend of the Eliot family.

This is the depth of human tragedy: that we know Frederick had more to say to us still stored in his heart against the day and the right moment when we should need to hear it, and that we had more to say to him of our appreciation and respect for his manhood, and of our love. But the heart will not accept this end to conversation; it breaks both the silence and itself to say for him what he cannot say, to say for ourselves what we cannot speak.

Much of Frederick was not in words, but in his very being, and it transformed even material things, gave the style, bespoke a powerfully charismatic person. He took an ordinary gray hat, creased and pinched the crown, snapped up the brim, and it was *his* hat and could never be mistaken for another's. His thick hair was dressed in part and manner which said his name. His spectacles were so much his that no copy could be make. His watch chain was a rosary of good things: a duck for his college club, a cross for his old parish in St. Paul, and precious emblems to remind him of his family. His office desk and his home study were transformed by objects he liked into a vivid expression of his faith, his friendships, and his dedication. His books did not stand on the shelves, but responded to his questions, tumbling out into his hands, opening up and speaking from a page as he asked them.

So with institutions: they never were for him imaginary creatures of contract or of law, but personalities which he loved. For him, Harvard College was created before the fall of man, and probably a day did not pass but what he rejoiced in the sign of her health and called her name in gratitude. For him, his country was no accident of history, but a fatherland in which all men were his dear brothers, a place of burning bushes and dropping manna, and the Mississippi as holy as the Jordan. For him, his church was no mere gathering of people, but a condition of prayer, song, and holy word, and he was at home in the habitation of the Lord, for here his father and his grandfather had led the people before him, and here it was that he spent his life without holding back even the last minute of his devotion.

His manner, his dress, his loyalties were a piece with the man: his integrity was intense and his style simple, but he was a very complicated, paradoxical man. His affections were ardent, but so was his wrath. He ran his own life as though he were a soldier or a monk, but he indulged everyone else, urging to relaxation, fretting about health. He was one of the last of the Puritans and almost moralistic in spiritual anatomy, but he was filled with such grace that he forgave moral lapses in others with a New Testament generosity. The humanities and the sciences claimed his attention and his loyalty, yet his address to God was mystical, personal, and ultimate. He found authentic spirit in the non-Christian religions, and for the Jew he had a respect bordering on veneration, but his soul was rooted and grounded in Christianity, not as a culture, but as a faith.

There was a greatness about him which attracted the belittlers, those who are outraged by magnificence, and they used his size to magnify his faults. He was injured by Pygmies who complained that a giant should not show pain. They discovered that he not only loved but needed affection himself, and they withheld it. He was identified with his work too completely, and he could be frustrated and hurt by the malicious when his labor was diverted or stopped. He trusted people beyond their deserts and he was injured when they did not trust him. He was always unarmed and open to attack, but he quickly recovered from his distemper and treated the attacker with meticulous justice and, as soon as he was permitted, with a generous renewal of trust.

The presidency of the American Unitarian Association was his great public labor, and few remember at what a lowly point it began. Eight years of national depression had been a coarse abrasive on the churches; financially and spiritually they were scratched and worn. Liberalism was beginning to undergo the counterattack of the reinspired orthodoxy and it was theologically an open city.

In 1937 Frederick, after leading the Commission of Appraisal, came into office, and the weathervane on every steeple began to turn to a fresh breeze. From a frightened movement we were transformed into a courageous one. He gave us heart, an intelligent direction, a driving force. Gradually, then with dramatic acceleration, we began to grow under his leadership until today we have caught up with and passed the points of advance of others.

There is at present an explosion in the Unitarian population of our country. This dynamic condition is his living monument, and so history will remember him with growing gratitude. As he shaped his hat, so has he shaped us, and we bear the marks of his character, the lineations of his spirit; he is invested in us.

But, this is not all that is left unsaid. Before these last more than 20 years of service at 25 Beacon Street, there were 20 years of parish work in St. Paul. How shall we speak for those who were taken in his arms as babies to be christened, for those who sat in his little cubicle of a study and told him of their fears and failures, for those who died with his blessings and were buried with his pray-

(*Continued on page 27*)

UNITARIAN HORIZONS

TALENT SEARCHING

With the entire educational world now thoroughly awake to the urgent need for discovering talent in the field of science at an earlier age and over a much wider area than ever before, we are likely to see some interesting results in the next few years.

Many new methods for finding youngsters with a high potential for becoming first-rate researchers in many branches of scientific knowledge are certain to be suggested and tried. Some of them may prove to be really useful but others probably will fail of their purpose. The net effect, however, undoubtedly will be to give us a much better acquaintance with the resources of hidden talent. And one by-product of this search will be the discovery of talent in places that long have been neglected.

One writer in this field of study recently stated that "the richest yield in the search for potential ability will be found among economically, culturally, and educationally deprived groups." If that is true, we shall indeed profit enormously by the current concern, not merely in terms of more and better scientists, but in the general level of intellectual achievement and leadership. America may benefit greatly by turning up its "submerged" talent, training it, and setting it to work with adequate incentives and recognition.

For the Ministry, Also

As I have been reading the various pamphlets, brochures, and articles on this subject with which my desk has been flooded, my mind constantly has been stimulated to apply what I have been reading to the problems of the ministry, especially the ministry of the liberal churches.

The need is obvious and urgent. A careful estimate of the requirements of our own Unitarian churches in the next ten years indicates that we must double the number of young men and women entering the profession of the ministry — at least double. And that doubling ought to take place at once! This presents a problem of major importance, and gives immediate and practical meaning to all the discussion about "talent searching."

Fortunately, some few years ago a Unitarian layman, whose generosity was matched by a very keen imagination, made it possible for us to set up a talent search of our own, the results of which are now beginning to appear. The project of Horace N. Stevens fellowships — maintained now by the members of Mr. Stevens' family — is one of the most promising parts of our denominational program.

But the time has come for us to back up this initial and experimental work by establishing what would amount to a department of ministerial enlistment, with a full-time officer in charge and adequate funds for travel, printing, secretarial assistance. This means an annual expenditure of about $12,000, which cannot be found within our present budget or in the foreseeable future unless additional revenues on a considerable scale can be found.

A competent talent search cannot be had without paying for it. The need is not only obvious but is widely recognized among us. What is necessary is to translate the sense of need into dollars in the treasury!

Where Shall We Look?

There are many places from which candidates for the Unitarian ministry might be expected to come, but one of the first places to look — in my opinion, at least — is among the high school boys and girls of our own churches and fellowships.

We don't grow our own ministers in anything like sufficient numbers, though we are doing much better in this respect than we did twenty years ago. As our program of religious education expands and improves, it ought to turn up an increasing number of young people with a rich background of knowledge of our Unitarian tradition and spiritual energy, young people of imagination, who could make a success of any career to which they might devote their lives.

Our churches are full of such youngsters, and they are going to be useful and successful somewhere. Why don't more of them decide to be useful and successful as Unitarian ministers?

These young people cannot be described as belonging to the economically, culturally, and educationally "deprived groups." They are not a part of the "potentially rich slag heap of the undereducated." (Those phrases are taken from an extraordinarily interesting pamphlet issued by the National Scholarship Service and Fund for Negro Students, written by Richard L. Plaut, the executive vice-chairman, and worth any American's careful reading.)

But while these youngsters within our own household of faith may not be "deprived" or "undereducated" in the usual meaning of those words, there may be a sense in which even those adjectives are applicable. Are they, perhaps, "undereducated" as to the exciting and rewarding aspects of the ministry? Have they, perhaps, been "deprived" of the enthusiastic backing of their parents when the thought of going into the ministry first occurred to them?

At any rate, I think we might do well to center much more attention upon presenting the profession of the liberal ministry to our own young people with enthusiasm.

F. M. E.

NEWS OF THE UNITARIAN WORLD

NATIONAL WORKSHOP FOR RELIGIOUS LIBERALS OFFERS CHANCE FOR UP-TO-DATE VIEW OF MAJOR PRESSING ISSUES

A unique opportunity for religious liberals to obtain an up-to-date view of national and international issues as seen from the nation's capital will be offered by the first National Workshop for Religious Liberals, March 10-12 in Washington, D. C.

A glittering array of speakers will appear at the conference, headed by Senators Joseph S. Clark, Paul H. Douglas, Hubert H. Humphrey, Jacob K. Javits, and Richard L. Neuberger. Major conference sessions will be chaired by Percival Brundage, director of the budget, and Clarence Mitchell, head of the Washington office of the National Association for the Advancement of Colored People.

There will be ample opportunity for questions and discussion, including two sets of simultaneous panel sessions dealing with education, labor legislation, housing and urban probems, civil rights, social welfare legislation, and foreign policy.

Sponsored by the Unitarian Fellowship for Social Justice, the workshop will welcome religious liberals of all persuasions and denominations as participants. It will, in effect, provide religious liberals for the first time an equivalent of the annual Churchmen's Washington Seminar sponsored by the National Council of Churches.

Headquarters for the conference will be historic All Souls Church. One afternoon will be spent on Capitol Hill, "getting the feel" of Congress through attendance at Senate and House sessions and committee hearings and conferences with individual senators and congressmen.

The workshop has been arranged, in coöperation with Lois McColloch, president of the Unitarian Fellowship for Social Justice, by the fellowship's legislative committee. Mrs. Maurine Neuberger is chairman of the committee, whose other members are Mrs. Paul Blanshard, Mrs. A. Powell Davies, Ted F. Silvey, Mrs. Charles Tobey, Rev. Ross A. Weston, and David C. Williams.

The workshop will begin Monday afternoon, March 10, with a call to order by Mrs. Neuberger, remarks by Miss McColloch, and a welcome to All Souls Church by Mrs. Davies. The Washington scene will be set by a panel of nationally-known journalists — Marquis Childs, columnist; Herbert Block, cartoonist for the *Washington Post & Times-Herald,* and Max Freedman, Washington correspondent for the *Manchester Guardian,* — speaking on the theme "Washington Dateline."

At a dinner session, Senators Clark and Neuberger will address themselves to the topic, "Today's Challenge to American Education." Mr. Brundage will be toastmaster.

The major session Tuesday morning will be devoted to a survey of "World Perspectives in a Nuclear Age," with Senator Humphrey, chairman of the special Senate Subcommittee on Disarmament, as a principal speaker.

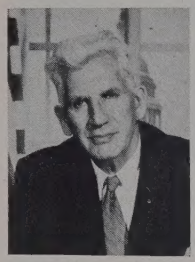
Following a reception for conference participants at the home of Senator and Mrs. Douglas, there will be a second dinner session devoted to the subject, "Forward from Little Rock — Civil Rights Prospects," with Senator Douglas and Senator Javits, both leaders in last year's congressional battle for civil rights legislation, as speakers. Mr. Mitchell will preside.

Wednesday morning will feature an up-to-the-minute report on the burning issue, "Church and State," by Paul Blanshard, widely known author and lawyer, and Leo Pfeffer, director of the Commission on Law and Social Action of the American Jewish Congress. Miss McColloch will chair the session.

The workshop will wind up at luncheon Wednesday with a "Call to Action for Religious Liberals" by Rabbi Balfour Brickner and Mr. Weston. Mrs. Neuberger will be toastmaster.

Sponsors of the workshop expressed confidence that they have planned a program so compelling that even Washington's spring weather will not distract participants. Facilities available at All Souls Church require that the number of registrants be limited, and the sponsors recommended that interested persons write immediately to Mrs. Paul Blanshard, 408 A St. N.E., Washington 2, D. C., for registration blanks and further information.

DAVID C. WILLIAMS



Senator Douglas

Senator Clark

Senator Javits

Senator Humphrey

Paul Blanshard

Marquis Childs

Sen. and Mrs. Neuberger

SIX MAJOR EVENTS FOR MAY

Six major evening events are being programmed for the 1958 "May meetings" of the American Unitarian Association and other Unitarian organizations in Boston, May 22 through 27, the program committee has announced.

The annual Ware lecture will be presented by Edward A. Weeks, Jr., editor of the *Atlantic Monthly,* in Kresge auditorium, Massachusetts Institute of Technology, Cambridge, the evening of May 26.

Dr. Robert Raible, minister of the First Unitarian Church of Dallas, Texas, will preach the anniversary sermon the evening of May 25 at Arlington Street Church, Boston.

Dr. Edmund W. Sinnott of Yale University will address the Colloquium on the Nature of Man the evening of May 24 at First Church, Boston.

Plans were incomplete for the other three evening events. They will include the anniversary banquet May 27; a major address co-sponsored by the Unitarian Laymen's League, the Unitarian Fellowship for Social Justice, Liberal Religious Youth, and the General Alliance of Unitarian and Other Liberal Christian Women, May 23, and an event presenting a major speaker May 22, sponsored by the Unitarian Service Committee.

Another important event, for ministers only, will be the annual Berry Street Conference, May 24, at First Church, Boston, at which Dr. Thaddeus B. Clark, minister of the First Unitarian Church of St. Louis, Mo., will speak.

An Education Day conference, sponsored by the Council of Liberal Churches (Universalist-Unitarian), will be held May 24 at Cambridge. Three major addresses are to be scheduled in the First Parish church there, and workshop sessions will be held in Sever Hall, in the Harvard yard.

IARF SPEAKER BROADCASTS

Justice Chan Htoon of Burma, distinguished Buddhist who will be one of five principal speakers at the 16th Congress of the International Association for Liberal Christianity and Religious Freedom (IARF), August 9 through 13 at Chicago, Ill., was seen and heard recently on the National Broadcasting Company program "Assignment Southeast Asia."

Justice Htoon said in the broadcast:

"The Buddha did not claim to be a god. He was a man like ourselves but who has, by his own exertion, attained the highest state of wisdom and purity. In one famous discourse, the Buddha says: do not believe in anything simply on hearsay or tradition or on its popularity or even on the authority of your religious leaders or books, but if after analysis and investigation you find it agreeable with reason and conducive to the good of one and all, then accept it and live up to it."

Justice Htoon is a judge of the Supreme Court of the Union of Burma and vice-president of the World Fellowship of Buddhists.

The other principal speakers at the congress will be Rabbi Solomon B. Freehof, D. D., for Judaism; Prof. Wilhelm Pauck for Christianity; Sir Muhammad Zafrulla Khan for Islam, and Dr. Kalidas Nag for Hinduism.

Dr. Freehof was born in London, England, August 8, 1892. He has been professor of rabbinics at the Hebrew Union College; past president of the Central Conference of American Rabbis; chairman, Commission on Jewish Education, and has been the rabbi at Rodef Shalom Temple in Pittsburgh, Pa., since 1934. Among his books are two volumes on *Reform Jewish Practice,* the first published in 1944 and the second in 1952.

Professor Pauck was born at Laasphe, Westphalia, Germany. He received his degree in theology at the University of Berlin in 1925 and his doctorate in theology, *honoris causa,* at the University of Glessen in 1933. He was professor of historical theology at the University of Chicago from 1939 to 1953, and now is professor of church history at Union Theological Seminary in New York. He is the author of several books, among which are *Religion and Politics,* published in 1946, and *The Reformation and Protestant Liberalism,* published in 1949.

The speaker for Islam, Sir Muhammad Zafrulla Khan, was born February 6, 1893, at Sialkot, West Pakistan. His career has included membership in the Punjab legislative assembly, the Indian legislative assembly, and the Pakistan constituent assembly, and service as foreign minister of Pakistan from 1947 to 1954, during which time he was leader of the Pakistan delegation to the United Nations Assembly. He has been a judge at the International Court of Justice at The Hague since October 1954.

Dr. Kalidas Nag was professor of Indian history at the University of Calcutta for many years, and has been visiting lecturer at universities and colleges in Europe, China, Japan, Australia, New Zealand, and the United States. In 1950 he was invited by the American embassy in Delhi to be a member of the Fulbright committee in Calcutta, and was appointed by the Ministry of Education in New Delhi to be a member of the Council for Cultural Relations. He has published a number of books, among which are *The Golden Book of Tagore, Greater India, New Asia,* and *Tolstoy and Gandhi.* Dr. Nag is a member of the Brahmo Samaj, a liberal Hindu group in India.

The five speakers will bring to the congress testaments of the value of the five faiths which they represent in terms of a universal humanism.

CHAIRMEN TAKE A BREAK: Church board and United Unitarian Appeal chairmen of the Middle Atlantic States region take a coffee break during two-day sessions at Plandome, N. Y. Left to right are Donald Field and Fred Mueller, Paramus, N. J., and Douglas Marshall and Winford Oliphant, Albany, N. Y.

USC TEAMS TO 3 CONTINENTS

Unitarian Service Committee medical exchange teams this year scheduled conferences with medical and scientific leaders on three continents — Europe, Asia, and South America.

The conferences in South America and the Middle East began in January and February. A symposium is scheduled in Europe in June.

The USC has pioneered in international medical exchange teams in 20 countries since 1945.

The South American symposia dealt with nutrition needs of children and, specifically, how the health, welfare, educational, agricultural, and administrative services in a country can combine to meet those needs. Participants from Colombia, Bolivia, Argentina, and Brazil included pediatricians, general practitioners, persons concerned with nutritional research and education, experts in agricultural production and economics, school health workers, and social anthropologists concerned with food habits.

The team going to South America was headed by Dr. Samuel Z. Levine, professor of pediatrics at New York-Cornell Medical Center and a veteran of medical exchange work for the World Health Organization and the Unitarian Service Committee. Dr. Levine was chairman of a symposium on nutrition of children which was scheduled to begin February 17 at Cali, Colombia, with the faculty of medicine at the University of Valle at Cali as hosts. After the Cali meeting, the American team was to hold conferences for the next month with nutrition and child health experts in Santiago, Chile; Buenos Aires, Argentina, and Montevideo, Uruguay.

Team members will include Dr. Ernest L. Stebbins, director of Johns Hopkin's School of Public Health and Hygiene, Dr. Nevin S. Scrimshaw, Rochester, N. Y., obstetrician and director of the Nutrition Institute of Central America and Panama; Dr. J. P. Toulon of Toulouse, France, nutrition officer for the United Nations Food and Agriculture Organization for South America, with headquarters in Santiago, Chile, and Mrs. Elizabeth S. Enochs, chief of the International Technical Exchange section of the Social Security Administration in Washington, D. C.

Dr. Robert F. Pitts, professor of physiology at New York Hospital-Cornell Medical Center, heads the USC team which held symposia during January and February in the Middle East. The conferences, on salt and water balance in the human body, were in coöperation with medical schools at Ankara and Istanbul, Turkey; the American University of Beirut Medical School in Lebanon, and the Hebrew University-Hadassah Medical School, Jerusalem. Dr. Robert W. Berliner, director of research, National Heart Institute, National Institutes of Health, Bethesda, Md., and Dr. Edward L. Pratt, Department of Pediatrics, Southwestern Medical College, University of Texas, Dallas, are members of the team.

Plans for 1958 also include a symposium in Switzerland in June on immunopathology which will bring together French and German research leaders and clinicians, and a conference at the International Children's Center in Paris in November on areas of high infant mortality. The countries of southern Europe — Turkey, Yugoslavia, Greece, Italy, Spain, and Portugal — are expected to participate in the Paris conference.

The itinerary for the team going to Switzerland will include a number of stops in Germany and France for conferences on research and clinical problems.

MEMORIAL SOCIETY FORMED

The non-denominational Berkshire Memorial Society, believed to be the first such organization in Massachusetts, was formed recently at the Unitarian Church of Pittsfield, Mass. Rev. David R. Kibby, minister, is a member of the society's executive committee.

Purposes of the society are educational and advisory. Charles R. Crimmin, president, said it did not contemplate making funeral arrangements or acting as agent for members or any funeral director.

Mr. Crimmin reported that the society is especially eager to encourage establishment in the area of facilities so that gifts may be made to eye, bone, and blood vessel banks.

CITY WIDE USC IS FORMED

To acquaint their members with the work of the Unitarian Service Committee, the four Unitarian societies in Cleveland, Ohio, have formed a city-wide Unitarian Service Committee.

The four are the First Unitarian Church of Cleveland, West Shore Unitarian Church, the Unitarian Society of Cleveland, and the East Shore Unitarian Fellowship.

A unified USC campaign was held recently with each society holding its local drive at the same time.

A UNITARIAN IN WASHINGTON

By MARY HILLYER BLANSHARD

Mary Hillyer Blanshard is Washington representative of the Unitarian Fellowship for Social Justice and the wife of Paul Blanshard, author of Beacon Press best-sellers. Information about the UFSJ is available from its headquarters at Apt. 16, 133 North Dithridge Street, Pittsburgh 13, Pa.

Washington does not look as though war had been declared, not yet — but it almost sounds that way. A fog of anxiety is enveloping everything.

It is always startling to find generals and admirals so omnipresent. Recently we have talked with several of them and to senators and Harold Stassen. But alas, we can report little that you have not read in the newspapers except this: that no one in or out of uniform, in the executive offices, or in Congress will be quoted as saying, "Aren't we being just a little reckless, just a little too eager in spending the taxpayers' money for so much defense?"

Sixty-four per cent of the new budget is for defense, not counting all the costs of past wars. But how can one know how much is *too* much?

There have been two drastic changes in the intellectual climate of Washington since the December NATO conference. No longer is it proper or bright to underestimate the scientific achievements of the Russians, and no longer is it popular to say, "Let's not talk with the Russians any more." The need for waging peace is being emphasized, and that means talking with the Russians, even though we hedge about the conditions.

Determined to continue aid

Following this line of thinking, Washington from the White House to Capitol Hill is determined to keep up, if not step up, its economic aid and technical assistance to the under-developed countries. This is not pure altruism; far from it. It is our strategy to be there first with western democracy's contribution to the lifting of living standards and the hope that our aid will be a guidepost to the democratic way of life. It is our government's belief that our "self help" plan for those countries can compete or even exceed the aid from the USSR. But Russia has no trouble in letting its money at 2½ per cent whereas our interest rate on foreign loans is 4 per cent.

The White House Conference on Mutual Security, headed by Eric Johnston, is further proof of the concern of the administration for its foreign aid program. Complementing, or if we may be pardoned for pride in accomplishment, *triggering* this conference was the Point 4 conference held simultaneously in Washington. For it is the Point 4 committee which for five consecutive years has sponsored a national conference on economic aid and technical assistance. And stemming from those conferences has come the grass roots support that has aided Congressmen, both factually and emotionally, in supporting the mutual security grants.

Dead end for civil rights laws

Legislatively, there will be a dead end for civil rights legislation at this session of Congress. The mood of Washington is to let the Civil Rights Commission show what it can do. But brave men like Senator Douglas and Senator Javits are fighting for a new and improved bill which will include Part III, jettisoned from the bill passed last August.

Washington workers, who still look at anything more than $10,000 as a rather handsome salary, were surprised that it took so long to find a director for the Civil Rights Commission at $22,500 per annum. With the commission equally divided — three northerners and three southerners — perhaps the various men who were first approached were afraid they might be split also! Choosing a man with the right proportions of courage and tact has been very difficult.

Senator Neuberger of Oregon is co-sponsor with Senator Kefauver of Tennessee of S. 2994, a bill to provide for holding a White House conference on aging. A similar bill, HR 9822, has been introduced into the House by Congressman John E. Fogarty of Rhode Island.

The bill calls upon the President to hold such a conference before December 31. Pointing up the need for such a conference, Section 101 of the bill notes that persons 45 years of age and older in the United States today number 49½ million as compared with 13½ million in 1900. The number more than 65 years of age today is almost 15 million as compared with 3 million in 1900 and is rising steadily.

If the bill passes, and we think it should, the conference will be planned by the Health, Education and Welfare Department and concern itself with health, housing, living standards, and job opportunities.

Stassen is more appreciated

For years, the mention of Mr. Stassen's name in a group in the capital has produced conflicting reactions. He has been a controversial figure in national politics for a greater number of years than his ruddy Minnesota face reflects. Today there are likely to be more persons lining up with the Governor than against him. His long conferences with the Russians, last spring and summer, are being more appreciated than they were at the time and a new phrase, "patient as Stassen," is about to supplant "patient as Job." Mr. Stassen has been most impressive in conferences, for he knows his facts; and he is a gentleman. Although his disagreements with Secretary of State Dulles were familiar to Washington reporters, they never heard him criticize in public his two superiors, the secretary and the President.

Mr. Stassen has firm convictions on disarmament. He believes the space age must bring the peoples of the world together to avoid castastrophe; that we must always be ready to sit down and talk at any level, from the summit down. He would not hold fast to these hopes if he did not believe that ultimately we can forge agreements with the Russians — on cessation of nuclear tests, on inspection, on neutral zones and open skies. But he has contended, wistfully, that the Soviet Union, having no professed religious base, does not have the moral deterrent to war that our country has.

Whither Stassen? One never knows, but wherever he is, he will be battling for his convictions.

Most of us found it difficult to comprehend the astronomical figures in the 1957-58 national budget. Now we are trying to comprehend the all-time high peacetime budget of $73.9 million for 1958-59. It is 2.1 billion more than the last one.

No one in Washington believes that the budget will remain within this figure. As the battle of the budget continues, we shall be faced with raising the debt ceiling, increasing taxes, or a red ink balance.

When Budget Director Percival Brundage (a Unitarian) took the budget to Congress from his executive office, it weighed a hefty four pounds. Search as we did, nowhere was there a fraction of an ounce for school construction; and the paring down of the health and welfare budget illustrated a dangerous trend away from useful, necessary, government social services. The proposed millions in the budget for science education, chiefly scholarships at the university level, do not compensate for the complete defeat of federal aid for desperately needed elementary and high school buildings.

Conditioning for Congress

Virtually all government buildings are air-conditioned in the capital and more and more homes and apartment buildings are indulging in that equalizer of temperatures.

But there is no way to equalize the temperatures of your elected representatives in the houses of Congress. Perhaps this is a good thing. But certain things are serving as conditioners, as well as the imponderables, as congressional action is being determined in the committees and on the floor of both houses. Time was when a congressman could be safe in emphasizing the preeminence and eternal rightness of the United States of America. That conventional approach no longer is feasible; a new look, an agonizing reappraisal is called for.

There is the inescapable fact that the Russian satellites and missiles, and Little Rock and Faubus, have gravely shaken the world's confidence in American power and even in America's political judgment. This is especially apparent to the internationally minded and to those who have traveled widely — the last year in Europe, the Near East, the Far East, and Africa.

Allies question our policy

Our allies are questioning our foreign policy with increasing frankness. The behavior of our allies at the NATO meeting in Paris has shown beyond a shadow of doubt that the European countries know that Rus-

(*Continued on page 32*)

WHO ARE THESE UNITARIANS? NOMINEES FOR OFFICE

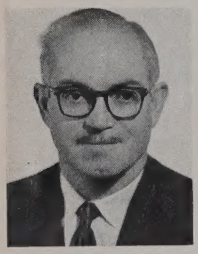
For Moderator
(to serve for a term of two years)

Emily Taft (Mrs. Paul H.), Douglas, Washington, D. C.

Member, All Souls Church Washington, D. C.; program chairman, Women's Alliance of that church; contributing editor of *The Unitarian Register*. One of the organizers of the Illinois League of Women Voters and a former chairman of government and foreign affairs; congresswoman-at-large in the 79th Congress; a member of the House Committee on Foreign Affairs; and adviser to the American delegation at the 1951 UNESCO conference. Recipient of the General Alliance "Citation to Distinguished Unitarian Women," May 1955; author, lecturer, and student of Renaissance art. Wife of the senior senator from Illinois and daughter of Lorado Taft, famous sculptor.

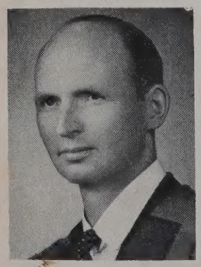
For Three Vice-Presidents
(to serve for a term of one year)

Harry Banoff, M.D., Los Gatos, Cal.



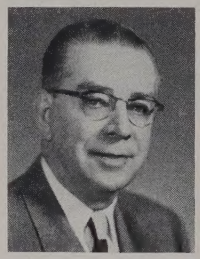
Member, Unitarian Fellowship of Los Gatos. Former membership in San Gabriel, Cal., fellowship; First Unitarian Church, Los Angeles, Cal.; First Unitarian Church, San Antonio, Tex. B. A., University of Illinois; M.A., New York University; M.D., University of Southern California. Diplomate, American Board of Ophthalmology; fellow, American Academy of Ophthalmology and Otolaryngology; private practice of ophthalmology in Los Gatos. Member, board of directors, Pacific Coast Unitarian Council, 1955; president, Pacific Coast Unitarian Council, 1957-58; Pacific Coast chairman, 1957 Unitarian Service Committee campaign committee.

James A. Gibson, Ottawa, Ont., Canada (renominated).



Member, The Unitarian Church of Ottawa. Member, national executive of Unitarian Service Committee of Canada; chairman, projects advisory committee; chairman, Ottawa branch committee, USC. Former chairman, Ottawa Men's Branch, Canadian Institute of International Affairs; member, Humanities Research Council of Canada; chairman, World University Service of Canada. Formerly a member of the Foreign Service of Canada, Dr. Gibson has been associated with Carleton University in Ottawa since its founding in 1942. At present he is professor of history, and dean of the faculty of arts and science. Served on AUA Board 1957-58 as vice-president.

Frederick S. Youngs, Bangor, Maine (renominated).



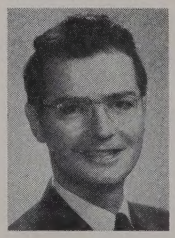
Member of the Unitarian Church of Bangor; member of the church council. Past president and past treasurer, Maine Unitarian Association. Chairman, Northern New England Region of Unitarian Churches from 1953; former member and secretary, AUA business committee; member, budget committee of United Unitarian Appeal, and chairman 1956-57. Member, budget committee of AUA; member, committee on extension and fellowships; and vice-president of the AUA 1957-58. Mr. Youngs has served as treasurer of the University of Maine since 1923.

For Six Directors
(to serve for a term of three years)

Ralph C. Barnhart, Fayetteville, Ark.

Member and president, Unitarian Fellowship of Fayetteville. Director, Southwestern Unitarian Conference, 1955-58; professor of law, University of Arkansas School of Law; member of the Ohio bar.

Rev. Josiah R. Bartlett, Berkeley, Cal. (renominated).

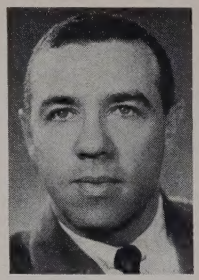


Dean, Starr King School for the Ministry, since 1949. Minister at University Unitarian Church, Seattle, Wash., 1942-49; previous ministries at Fourth Church, Brooklyn, N. Y., and Marietta, Ohio. Director of the AUA board, 1954-57, and vice-president of the Association, 1957-58. Dean Bartlett is a member of the committee on ministry, the advisory council of the Division of Publications, and the Unitarian award committee.

ELECTION SET MAY 27

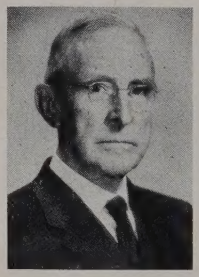
Election of a moderator, three vice-presidents, and six directors of the American Unitarian Association is scheduled May 27 at the association's annual meeting. Nominees listed here will be presented by the AUA nominating committee; others may be presented by petition.

Lincoln P. Bloomfield, Cohasset, Mass.



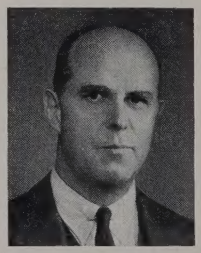
Member, First Parish Church, Cohasset. Member, House of Delegates, Plymouth County Council; past chairman, committee to select a minister, Mt. Vernon (Va.) Unitarian Center (now church); naval officer in World War II; holder of three degrees from Harvard; and writer on international affairs. Dr. Bloomfield, until recently, was responsible for policy planning on UN affairs in the U. S. State Department where he served for the last 11 years. He is now a senior staff member at the Center for International Studies, Massachusetts Institute of Technology, Cambridge.

Lawrence G. Brooks, Medford, Mass. (renominated).



Member, First Parish in Medford; member of its parish committee and chairman of the trustees of the congregational ministerial fund. Chairman of the board of directors of the AUA since 1946. Chairman, AUA executive committee since 1947. Member, Unitarian Service Committee since 1944; executive committee of World Order Commission, 1945-52. Chairman, *Christian Register* advisory board, 1947-48. Presiding judge of the First District Court of Eastern Middlesex.

C. Rodgers Burgin, Milton, Mass.



Member, First Parish Church in Milton; trustee of parish funds and chairman of pulpit committee to select new minister, 1954. Director of Arkwright Mutual Fire Insurance Company, Central Aguirre Sugar Company, Quincy Mutual Fire Insurance Company, Sierra Pacific Power Company. Director and member of finance committee and executive committee of Columbian National Life Insurance Company. Trustee, Milton Academy, Quincy Savings Bank, and chairman of board of trustees, Milton public library. Member of finance committee and incorporator of Milton Hospital. Chairman and member of executive committee of Harvard Fund Council. Member of honorary board of overseers of Old Sturbridge Village. Director, Virginia Smelting Company; Greater Boston Chamber of Commerce; Harvard Alumni Association. Mr. Burgin is president and director of The New England Trust Company.

Russell M. (Mrs. Harry R.) Burns, Denver, Colo.

Member, First Unitarian Society of Denver. Formerly member and secretary of the board of the First Unitarian Church of Cincinnati, Ohio; former president and secretary of the Women's Alliance of that church. President and treasurer of the Ohio Valley Associate Alliance; regional director and vice-president of the Great Lakes Area of the General Alliance; member of the executive committee and treasurer of the General Alliance; chairman of the survey commission, 1953, of the General Alliance. Member of the Western Unitarian Conference Board and chairman of the nominating committee. Member of the AUA Nominating Committee; member-at-large of the Unitarian Service Committee; and member of the AUA adult education planning council. Member of the Women's International League for Peace and Freedom; Fellowship House in Cincinnati; the Ohio League of Women Voters; the American Civil Liberties Union of Ohio and Colorado. At present, chairman of the neighborhood discussion groups working to implement plan for corporate social action based on the five uniting principles of Unitarianism in the Denver church.

NEW CHURCH DEDICATED AT TULSA: Principals in the dedication of a new $450,000 All Souls' Unitarian Church at Tulsa, Okla., leave the sanctuary after the service. Left to right are Dr. Frederick May Eliot, president of the American Unitarian Association, who preached the sermon; Dr. Frank O. Holmes, Oklahoma City, Okla., who conducted the service, and Rev. Robert W. Sonen, minister of the church.

THE CHURCHES

MAKING GIFTS SIGNIFICANT

How significant to a child are his gifts to the church when Mother hurriedly slips a coin into an envelope and thrusts it into his hand as he leaves for church school?

Not very, the First Parish (Universalist-Unitarian), Fitchburg, Mass., believes. Recently its newsletter offered parents six suggestions with which they might make the child's gifts meaningful. The six:

1. By encouraging each child who has an allowance, or who earns money, to give part of it each week. Talking to the children about the value of the church, the way it helps people, the friends they make there will make weekly giving more than a routine.

2. By filling all of the family envelopes together, each child finding his own box and putting the money in the right envelope himself.

3. By making the family council, the supper hour, or the bedtime story period on Saturday the occasion to make plans together for attending church.

4. By reading aloud the verse, story, questions or information on the envelope and talking together about its meaning before filling the envelope.

5. By explaining ways money is saved by each family member for his envelope.

6. By keeping giving up-to-date. Some people like to fill a summer envelope and tuck it into a winter one. Others prefer to carry out the weekly "ritual of giving" in vacation, so that the children will not forget their church, and so that they can be proud of keeping faith with it.

SERVICES HALTED FOR CRITICS

Sunday morning services for the Unitarian Society of Fort Wayne, Ind., were halted after criticism in January to permit a sounding of congregational sentiment.

Rev. Hugo Leaming, minister, announced that hymns, responsive readings, and meditations would be discontinued and that only piano music, a reading, announcements, and an address would be presented at Sunday morning meetings. He appointed a special committee to assist him in investigating the problem.

The criticism was voiced at a worship discussion called by Mr. Leaming. The practice of holding services was described as hypocritical and Mr. Leaming was charged with "foisting" the practices of singing, reading responsively, and meditating upon the congregation, the church's newsletter reported.

The newsletter quoted Mr. Leaming as saying that the degree and breadth of hostility to a service came as a great surprise to him inasmuch as he had attempted to restrict service materials to those which are unifying rather than divisive. He said that he was being honest in his conducting of services and that he wished to "foist" nothing on anyone.

Mr. Leaming also told the discussion group that under the Unitarian principle of freedom of the pulpit, selection of service materials related to the sermon is the function of the minister, but that the decision whether to hold services rests with the congregation.

Services had been used by the society since its organization in 1939.

INTEGRATION PLAN URGED

The First Unitarian Church of Miami, Fla., has urged the Dade County Board of Education to take the lead in preparing the community for school integration.

A resolution adopted by the church called for integrated meetings of teachers, Parent-Teacher Association leaders and groups, youth councils and clubs in the school system, and classroom discussions to establish "a favorable climate of public opinion" and "share the knowledge of the coming changes."

Noting that integration has taken place in some parts of the United States peacefully while "in some other places law and order has not been kept inviolate," the resolution stated that "the most effective and peaceful programs looking toward carrying out the directives of the Supreme Court have included an educational effort."

The resolution also stated that "our children are being spiritually confused by the contradiction between our ideals and practice" and that "this nation ultimately needs the maximum contribution of all its members" and "can ill afford to lose any contribution from any member . . . because of race, color, or creed."

HYMN BOOK IN BRAILLE

Hymns of the Spirit, Unitarian-Universalist hymn book published by Beacon Press, is to be transcribed into Braille as part of a growing library for the blind maintained by the Unitarian Church of the Larger Fellowship.

Six Unitarian pamphlets, 26 modern sermons, three Minns Lectures, a book of prayers, and Ralph Waldo Emerson's Harvard Divinity School address already are available. A Lenten Manual is recorded as a "talking book."

The library was established in the fall of 1956. Since that time, borrowers have been recorded from Montreal, Que., to Dallas, Texas, and from California to Egypt, Mass., where materials are used at the Sunshine Camp for the Blind. Madeliene Jacobs, of the National Braille Press, Associated, has charge of transcription.

Pamphlets available in Braille include: "Introducing Unitarianism," "We Hold These Truths," "Letter to an Orthodox Colleague," "Thinking Is Religious," "Why the Humanism-Theism Controversy Is Out of Date," and "Unitarianism: What Is It?"

Sermons include "A Live and Let Live Christmas," Mendelsohn; "The Art of Self-

Renewal," Buehrer; "The Book That Moved Schweitzer," Holmes; "Christmas Comes at Midnight," Marshall; "Creative Attitudes," Crane; "Emerson as a Man of Faith," Holmes; "How to Stay Alive as Long as You Live," Argow; "How to Talk to Yourself," Argow; "The Importance of Being Yourself," Jenkins; "Language of Religion," Blake; "The Message of the Cradle," Storer; "Miracles of the Bible," Call, and "The Religion of Albert Einstein," Call.

Other sermons listed are "Religion in the Poetry of Walt Whitman," Schug; "Peace of Mind," Storer; "The Southern Way of Life," Hobart; "Unitarians in Hungary," Storer; "With the Pilgrims at Plymouth Rock," Sonen; "What Have I Done to Deserve This?" Storer; "Christmas and Home," Storer; "Do Miracles Heal?" Bletzer; "A Person's Aloneness," Silliman; "A Collection of Lenten Sermons," Storer; "The Long Story of Religion," Harrington; "The Most Interesting Subject in the World," Spencer, and "The Wonders That Are There," Meserve.

SERVICES FEATURE CANTOR

A cantor singing traditional chants, modern Jewish stories, and Albert Einstein's comments on the faith of his birth were all parts of a five-week series of services titled "Toward Understanding Judaism" at the Unitarian Church of Ottawa, Canada. Judaism as a religion and Jewish contributions to music and literature were explored.

Rev. Howard Box, minister, described the series as an attempted "advanced course" for a congregation already familiar with Judaism and friendly with Jewish neighbors. He also termed it an experiment in the broader use of the 11 A.M. church hour.

The cantor, Otto O. Staeren of Temple Emanu-El in Montreal, sang traditional music of Jewish holidays in a program describing the holidays and the religious ideas they represent. Another Sunday, the congregation heard Ernest Bloch's *Avodath Hakodesh,* or "Sacred Service." A record and amplifying equipment were used. Rabbi Samuel M. Burstein of the conservative synagogue in Ottawa spoke on the "Modern Age and the Jew." Mr. Box dealt with early Jewish history in a sermon "From Moses to Jesus," and in another exploring the thought of Isaiah. Service readings ranged from the *Talmud* to modern Jewish poets and commentators.

Two evening sessions were devoted to Jewish folk music, also heard by recording, and to four modern Jewish stories.

HOWARD BOX

RACE PROBLEM FIXES POLICY

The Unitarian Society of Fort Wayne, Ind., recently adopted a policy under which no church events would be held in any establishment which "refuses or is reluctant to serve any member . . . on grounds of race, color, national origin, sex, class, or religious belief."

The church also resolved not to affiliate any subsidiary organization which knowingly uses such facilities, and urged its members to develop their own personal policies in regard to such situations.

The church board adopted the policy by resolution after a restaurant manager had expressed reluctance to serve members of the church men's club, which included a Negro. A poll in the restaurant's neighborhood showed only 14 of 165 persons even mildly opposed to such service of an inter-racial church group.

BORING BUT INTERESTING: This well may be the only time in its history that the Register *prints a picture of Unitarians boring holes in* kukui *nuts. Dr. Jim Koshi (left) and Ernest Ross, members of the First Unitarian Church of Honolulu, T. H., are busy at a Christmas workshop at which members prepared their own wrappings and gifts through a wide variety of crafts at the "Rickerage," home of Dr. Frank Ricker, minister.*

FAIR FOR FREEDOM'S FRIENDS

Eleven organizations that work in the field of civil liberties sponsored exhibits at a recent Friends of Freedom fair at the Unitarian Church of Montgomery County, Md. Several of the exhibits were manned by sponsors' representatives who answered questions.

The project was proposed by Rev. John R. Baker, minister of the church, and organized by the church's social action committee. The fair was held after Sunday services.

Organizations represented were the American Friends Service Committee, American Civil Liberties Union, Americans for Democratic Action, AFL-CIO education office, Anti-Defamation League, League of Women Voters, National Association for the Advancement of Colored People, National Civil Liberties Clearing House, Washington Housing Association, and Unitarian Fellowship for Social Justice.

SEVEN RELIGIONS IN SERVICE

Elements from seven world religions were incorporated recently in a "world religion" service conducted by Rev. J. Frank Schulman at the First Unitarian Church of Youngstown, Ohio, as "a creative adventure in worship."

An Old Testament call to worship representing Judaism, Christian and Islamic prayers, a Zoroastrian affirmation by the congregation, a Buddhist responsive reading, and Hindu and Confucian readings were parts of the order of service.

The sermon title was "One World and One Religion."

Mr. Schulman told the *Youngstown Vindicator* that an idea for such a service "jelled" after arrival in Youngstown of 15 engineers from India to study steelmaking. The 15 attended services at the church.

$100 DAMAGE FOR $13

Thieves recently broke into the office and a cabinet in the church of the First Unitarian Congregation of Toronto, Ont. They caused about $100 damage to get $13 loot.

CHAPLIN SCREENED AGAIN

Old motion picture comedies from the collection of John Griggs, actor, were shown recently at a "film festival" sponsored by the First Unitarian Society of Rockland County, New York. The films starred Charlie Chaplin, Harold Lloyd, Buster Keaton, and Robert Benchley.

THE MINISTRY

'CONFESSION' OF A MINISTER

How does a minister prepare his sermons? Laymen often have wondered, rarely been sure, despite hackneyed references to the "sermon barrel."

Rev. John R. Baker, minister of the Unitarian Church of Montgomery County, Maryland, recently told his congregation in the church's newsletter how he does it — or, more precisely, how it happens to him.

"One minister I knew prepared 44 file folders during the summer, each bearing the title of a possible sermon," Mr. Baker wrote. "During the summer and following year, he put ideas, clippings, and notes in each and used them in the sequence in which they got filled up. I still envy him.

"I also envy a minister I knew who could think on his feet and deliver his sermon from no more than six lines on a smallish piece of paper.

"I work differently. I usually have two or three ideas circling in and out of my horizon of consciousness. By Tuesday, I pick the readiest one out from its eccentric orbit and give it a title. Thus animated, I push it out to protected pasture and let it wander where it will.

"It often wills to intrude into my conversation, dictates what little reading I do, and even makes me vague and day-dreamy at inappropriate times. The animal is not too inconsiderate, however. He only occasionally intrudes into consciousness.

"Saturday proves whether or not he has been conscientious about fattening himself. It is a purely mechanical day. Early Saturday, I reopen the gate, point my finger at paper, and passively assist to translate himself into this medium. He may take anywhere from six to sixteen hours to do so, but usually he accomplishes the job with little assistance and less interference from the conscious me.

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Lessons from a kibbutz

Collective experiment shows strength of shared ideals, problem of impossible expectations

By JACK MENDELSOHN

In two trips to the Middle East, I have wandered through many *kibbutzim,* Israel's communal, collective farms. There are extreme contrasts in their location, degree of development, prosperity, and accommodations. The gaunt nature of some of the newer settlements in the Negev and along the Gaza strip differs sharply from the lush, green maturity of villages in the Jordan valley and upper Galilee. All of them, however, are unique expressions of the human thirst for a more perfect society.

The dreamers and the founders have differed among and between themselves, but a common ideal has nourished all ventures in Utopia: provide the proper social environment and you will produce from the raw stuff of human nature a new and nobler human being.

Whether we view this notion as hopelessly naïve or supremely practicable, its true importance is in the fact that some human beings are inspired to commit themselves to drastic social experiment and change. Proof is given that man is not necessarily the slave of what sociologists call "fixed structures." Properly stimulated, he can burst the bonds of the *status quo.* He may make grievous errors in doing so, but his efforts create new structures, or what we call progress.

The Israeli *kibbutz* is one of history's most striking examples of the human effort to outsoar "fixed structures." The people who founded the *kibbutz* movement rode a wave of aspiration that compelled the creation of new forms. Others might be content to perpetuate the cultural heritage of the past. They were determined to found a new culture.

The *kibbutz* departs totally from traditional, individualistic farming. All work is collectively organized. Living arrangements, including the rearing of children, are collective. Coöperation is an all-enveloping way of life.

For proper perspective, it must be remembered that *kibbutz*-dwellers (*kibbutzniks*) are a fraction of the Israeli population. Even in agriculture, they are a small minority. Much of Israel's farming is done on a private enterprise basis. Why then should the *kibbutz* loom so large?

Rev. Jack Mendelsohn, minister of All Souls' Unitarian Church, Indianapolis, Ind., is a frequent traveler and sharp observer of the world scene. He also is a frequent contributor to the Register.

For one thing, the upper echelons of Israel's colorful leadership are studded with *kibbutzniks.* It was the *kibbutz* that pioneered Jewish settlement in Palestine. Dedicated *kibbutzniks* made possible the development of the Negev. The *kibbutz* movement is Israel's idealistic core. Its strength, to borrow from a well-known statement of principle, "lies in its essential social nature which strives for the complete harmony of the individual and the group in every sphere of life, for the maximum development of each individual . . . and for the constant deepening of human ethical relations."

There's Crisis in Her Kibbutz

The *kibbutz* has been a generator of dramatic idealism for one of the world's newest and most dramatic nations. It catches the imagination. It is a place where novel lessons of life can be studied and learned.

Because of all this, I took the time last summer to live for a few days in a *kibbutz.* I chose Kfar Giladi, which is neither among the richest nor the poorest of the *kibbutzim.* Founded in 1917, it nestles on the hillsides of the upper Galilee. It encompasses about 4,000 acres, houses 600 inhabitants, farms diversified crops, and raises carp in artificial ponds for commercial sale. Another source of income is a lovely rest house for vacationers. I slept in one of the ordinary *kibbutz* cubicles, ate the spare meals in the common dining room, worked in the vineyards, interviewed dozens of members, old and young.

I can say with finality that I have no desire to become a *kibbutznik,* nor to foster a *kibbutz* movement in America. But as one alarmed at the growth of impersonality in modern American culture, I find the *kibbutz* a remarkable stimulant. Most of us are adrift without strong ties. We read volumes like *The Lonely Crowd* and *The Sane Society* with growing apprehension about the future of social relationships in our swift, driving, impersonal, manipulated culture. The *kibbutz,* strange as it is to our accustomed ways of life, has lessons to teach about idealism and experimentation in social living.

The first of these lessons is that people can and do create new forms if they think hard enough about what they really want. No significant human pattern ever has arisen from drifting. The *vattiks* (early pioneers and founders of *kibbutzim*) did some hard thinking about what they wanted. I talked with several of them at Kfar Giladi and, like any veterans, they love to recall the old days. For them the old days meant danger, excitement, struggle, extreme hardship. But

they had something to work and die for. They were not merely building houses and sheds. They were building a new kind of life for themselves and their children: a life of work and brotherhood.

In the *kibbutz* there is a religion of work — work as a uniquely creative act, an act of self-fulfillment. As one rhapsodic pioneer expressed it: "Farmer! Be a free man among men, but a slave to the soil. . . . Kneel and bow down to it every day. Nurse its furrows — and then even its stony clods will yield a blessing! And in the 'slavery,' remember that you are a tiller of the soil! A tiller of the soil of Palestine! This must become a badge of honor. . . ." So powerful is the reverence for work that even as a casual guest, I found myself feeling guilty when I was wandering about taking pictures rather than picking grapes.

Kfar Giladi's veterans spoke often of one of their folk heroes, a pioneer named Joseph Trumpeldor. Trumpeldor made history when, as a Jew, he attained officer rank in the morbidly anti-Semitic Russian Imperial army. He fought heroically in the Russo-Japanese war, suffered loss of an arm, was taken prisoner by the Japanese. In prison camp, he thought about the position of Jews in Russia and elsewhere. Without ever having heard of Zionism, he reached the private conclusion that salvation lay only in emigrating to Palestine.

After the war, Trumpeldor began to seek out groups of young Jewish intellectuals. He discovered that for years they had been studying, debating, analyzing, formulating and reformulating theories of Jewish settlement in Zion. He began to preach a strange, new doctrine. "If you think Jews should settle in Palestine, don't talk about it. Go and settle! If you think Jews should become peasants, don't write articles about it. Go and be a peasant!"

Trumpeldor was prepared to practice what he preached, which was perhaps the secret of his compelling personality. He gathered his followers and off to Palestine they went — to become farmers!

So it was with most of the early *kibbutzniks*. They thought hard about what they wanted from life. They decided that life's most creative act for them would be physical labor. Musicians, artists, teachers, merchants went to Palestine to become free men by becoming slaves to the soil.

Here are some of the most vital of lessons from the *kibbutz*. People who really know what they want from life are most likely to expend significant energies to find it. Principles are meaningless until and unless they are fulfilled in personal life. The principle of tolerance is nothing until we think and behave tolerantly.

Kibbutzniks: They Share Idealism and Disillusionment

The principle of responsibility is nothing until we think and behave responsibly. The principle of community is nothing until we think and behave as responsible members of a community.

If human personality is threatened today by the loneliness of the crowd, by the impersonality of mass culture, by the clever manipulation of our fears and wants, the answer for us lies, as with the pioneer *kibbutzniks*, in thinking very hard about what we want, what is important to us, and how we can achieve it together. If we wish our common life to assume new depth and meaning, there is no escape from the *kibbutz* imperatives of shared idealism and self-fulfillment.

There is still another lesson from the *kibbutz*. I was aware in talking with many of the *chaverim* (citizens) of Kfar Giladi that they seem haunted by a sense of disillusionment. The evidence is subtle but impressive. It is not a matter of complaining. *Kibbutzniks* are the least complaining farmers I have ever met. There is amazingly little expression of resentment or self-pity, but there is disillusionment. Why?

To an amazing degree, the *kibbutz* makes idealism work. Individual and group standards are uniquely high. Yet the *kibbutz* has failed to accomplish the impossible. It has not produced the perfect human being. It has minimized frustration, aggression, imperiousness, and guilt in the personalities of its members, but it has not made them disappear.

The resounding ideal on which the *kibbutz* movement began was complete and total brotherly love. Actual experience seems to prove that the movement has failed. *Kibbutzniks* do not love one another totally and completely at all times and under all circumstances. Only those who have entered into the fervent sharing of this impossible ideal apparently can appreciate how devastating the inevitable disillusionment has been.

The emotional crisis in the *kibbutz* is real and deep, so real and deep that *kibbutzniks* have a harder and harder time remembering their most exciting accomplishments. Their community *is* ennobled by a singularly high degree of freedom, equality, self-labor, and communal life — all the practical aims they originally set for themselves. But because they have failed in what was impossible anyway, a brooding cloud of discouragement hangs over them, reminiscent of T. S. Eliot's lines in "The Hollow Men:"

Between the conception
And the creation
Between the emotion
And the response
Falls the shadow.

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Eternity is now

Eternity is not a 'long forever;' it is a quality of everyday life, discoverable through love

By SIDNEY E. MEAD

I venture to say something about time, eternity, and love. The possible scope of the topic may astound you, but what I have to say is simple enough: namely, that "eternity" is a quality of our life in "time" which we realize in the relationship between people called "love."

Obviously we live *in* time. Of this our whole tradition of western Christendom reminds us, and the place of the clock in our present culture makes it brutally clear. Willy, nilly, we live by the clock, and the wrist watch which does handcuff us to time. It would be interesting to study the changes in our culture reflected through the centuries in the gradual refinement of the means of measuring time.

Man's consciousness of time, at first, was related to the regular orders of nature — to the succession of seasons, to the ebb and flow of the tides, to the waxing and waning of the moon, to the passage of night and day. When a man sometime, somewhere, observed that water or sand poured through a particular opening at a regular rate, he invented an instrument which had the appearance of measuring the ineffable and immeasurable stuff of life itself.

There's so little time!

This instrument was progressively refined: from hourglasses, in which one with the eye of analogy could see the sands of life flowing out, to slow pendulums which suggested the regular but majestic passage of life; from pendulums to springs, which robbed the clock of its grandest sound, the "tock," and left only the hurried "tick-a-tick, tick-a-tick, tick-a-tick," and then to electricity and the monster which controls our lives — quiet, efficient, precise, impersonal, in a way that frightens our nature-rooted beings.

Who of us, lying with fretful wakefulness in the stillness of the night, has not become conscious of the demon with moving hands, desecrating the darkness with pallid glowing face and reminding us with a vague and ambiguous "whirr" that there is much too much to be done — and so little time.

Time is quality, not quantity

Now the clock is an instrument and an instrument knows no quality but only quantity. In the development of more refined measures of time quality is the element that is squeezed out of living. Time we say is quantity, but pray tell, quantity of what? — what indeed but

Dr. Sidney E. Mead, president of the Meadville Theological School and of the federated theological faculty of the University of Chicago, is also a member of the First Unitarian Church of Chicago. He has contributed numerous articles to the Register.

life and living? Where there is life, there is quality.

Man's first measures of time were so much a part of life as to remind him constantly that quality is a dimension of living. There is majesty in the progression of seasons, there is grandeur in the ebb and flow of the tides, there is beauty in the rising and setting of the sun.

Compare, for example, the awe and wonder expressed in the simple statement, "evening came, and morning, the first day," with what we are more likely to say, "Five o'clock came — I locked up the joint thinking that the alarm would go off at 7 a.m., and at 8 I'd be back on the job."

"Time," in our tradition of western Christendom, has always been seen in the context of "eternity." As the conception of "time" has become increasingly quantitative, so has the conception of "eternity." Jonathan Edwards, reminding the sinners before him that they were in the hands of "an angry God," stressed that His is an "everlasting wrath."

"It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity," he continued. "There will be no end to this exquisite horrible misery. When you look forward, you shall see a long forever, a boundless duration before you, which will swallow up your thoughts, and amaze your soul; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all.

Time was quantity to Edwards

"You will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this almighty merciless vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite."

To be sure Edwards spoke out of a vivid imagination of the quality of bliss or misery in his everlasting eternity, but for him, obviously, the quantity of time was of eternity's essence.

My cogitations in recent years have led me to the conclusion that our tradition — and especially our American evangelical Protestant tradition — has led us astray insofar as it has led us to conceive of eternity only as quantity of time. Eternity, I now conceive, is a quality of our everyday busy lives — not a quantitative extension of them.

Let any man experience that qualitative dimension of life which is the eternal, and all the busy elements that fill his time fall into their rightful place and proportion. Behold, he is no longer the slave of time but a free man and its rightful master.

What is this quality, this pearl of great price for which one may profitably relinquish all else? It is, I now suppose, a qualitative dimension of living which we discover only in that relationship between people known as "love." It is that immeasurable but "far better way" without which I am in all my speaking merely "a noisy gong or clashing cymbal," and without which all my giving of myself and my goods brings me no peace, "does me no good."

With all the assured suavity of the man who lives in history because he asked "Who is my neighbor?" or with all the sadness with which Pilate asked "What is truth?" so this generation, exposed to all the cheap "soap operas" imposed by the technical perfections of advertising and television, is likely to ask, "But what is love?"

Answer in everyday experience

There is no simple answer, as you might guess from Paul's attempt to describe it in the 13th chapter of First Corinthians. Perhaps Jesus was wisest of all. He did not directly answer the question, "Who is my neighbor?" He told a simple tale of a man who "fell into the hands of robbers" — and of a priest, and a Levite, and a Samaritan.

I do not know what answer you may derive from this story. For me, the important thing is the suggestion that the answer is to be found in the events of everyday experience. The original question posed by the "expert in the law" was "What must I do to make sure of eternal life?" The answer was — and no one disagreed — you must love God and your neighbor. Indeed, you must love your neighbor before you can love God, or know the love of God. For, it is said, "whoever does not love his brother whom he has seen cannot love God whom he has not seen" (I John 4:20).

Love of God an inference

The love of God, it now appears to me, must really be — in our tradition — an inference from the love that exists between individuals. Whence else could it be derived? Certainly not from observa-

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Fifty years as a Unitarian 'conscience'

Fellowship for Social Justice stresses action for minority rights, religious freedom

By LOIS McCOLLOCH

"Never in the history of the Unitarian Fellowship for Social Justice has it been so vigorous as it is today," writes Dr. John Haynes Holmes, one of the organization's founders, after reading this year's issues of the newsletter *Unitarian Action*. These are heart-warming words as the UFSJ celebrates its 50th anniversary.

Chartered in 1908 by Dr. Holmes, Arthur Weatherly, Alson H. Robinson and others to "sustain one another in united action against social injustice and in the realization of religious ideals in the present day society," the social action arm of Unitarianism has continued its pursuit of those goals. The organization is formed on a voluntary basis and acts without involving the denomination as a whole.

Program voted by delegates

A program voted by delegates to the annual meeting in Boston forms the basis for each year's activity. The 1957-58 program urges the 28 chapters and 600 individual members to become involved in 17 specific goals and issues, including passage of a strong civil rights bill and its implementation, federal aid to tax-supported public education, federal and state protection of migrant labor, a technical assistance program through the United Nations, the outlawing of tests and use of nuclear weapons, statehood for Alaska and Hawaii, and separation of church and state.

Individual chapters choose to work on as many program items and specific local concerns as they can undertake with growth and satisfaction to members. The national UFSJ accepts the program as a mandate from the members to be promoted and supported in every possible way.

Three-step plan of action

During the past two years, chapters and affiliates have been urged to work through three steps in their attempts to "sustain one another in united action against social injustice." These steps are: study of the particular issue using all the facts available, evaluation of the situation after study, followed by action based on the decision which conscience demands that they take.

What has UFSJ accomplished? This is a fair and often-repeated question. Let us look at the various regions, for it is within the local chapters that the program primarily is implemented.

Miss Lois McColloch, Pittsburgh, Pa., president of the Unitarian Fellowship for Social Justice, has served Unitarianism many years at the denominational level. She was program consultant and field worker for the General Alliance of Unitarian and Other Liberal Christian Women from 1948 to 1956.

The Pacific Coast North under the leadership of Rev. Aron Gilmartin, Seattle, Wash., regional vice-president, has established two chapters. The newest, Tacoma, Wash., has played a major role in effecting the withdrawal of religious classes from the public schools. Its success was publicized on the front page of a Tacoma newspaper. The Vancouver, B. C., chapter is active in the field of penal reform and is publicizing a comprehensive report within the community.

Across the country in New England, Mrs. Robert Lawson, Wollaston, Mass., and Rev. Ernest Sommerfeld, recently of Springfield, Mass., regional vice-presidents, assisted in the formation of new chapters in Arlington Street Church, Boston; the Unitarian-Universalist Church, Springfield, and in the Worcester Conference. Typical program is that of Springfield under the leadership of Mrs. Patrick Vouchard, chairman. Its activities are divided into three parts: (1) support of an active liberal candidate for the school committee, (2) study and support of the Planned Parenthood League of Massachusetts, and (3) support of a bill on the right of the blind to organize.

Seek better living standards

In the Pacific South region, chapters and affiliates in Los Angeles, San Francisco, San Diego County, San Mateo, and Humboldt, Cal., are particularly active in bringing about better living for those who are existing in substandard conditions, whether they are citizens of long standing or recent "wetbacks" from across the border.

The San Fernando Valley chapter of the Pacific South region accepted as its priority this year the cause of religious freedom, particularly as encompassed in the court case of the Valley Unitarian-Universalist Church and the First Unitarian Church of Los Angeles against the California loyalty oath for churches and other tax-exempt organizations.

In the Los Angeles UFSJ chapter, monthly meetings are held after the Sunday service. At the meetings, education is combined with positive action on the social issues of the day. For example, the group sent a commendatory letter to President Eisenhower on the Little Rock crisis, and telegrams to Senators Knowland and Kuchel urging support of a strong civil rights bill. The chapter was instrumental in effecting a return of the United Nations to the city's public school curriculum.

The regional vice president is Rev. Erwin Gaede of the new Westwood church in California.

The Southwest has two chapters. El Paso, Texas, is beginning its organizational work. Dallas, Texas, has worked as an independent group and in coöperation with the NAACP to effect racial integration. Marjorie Phelper writes that it finds a welcome opportunity to promote and interpret UFSJ activities in the Dallas Unitarian newsletter. Regional vice presidents are Rev. Albert D'Orlando of New Orleans and Rev. Gordon Crook of Midland, Texas.

In the Western Conference, Rev. Tom Maloney of Boulder, Colo., and Rev. Paul Henniges of Racine, Wis., have accepted the responsibilities of regional vice-presidents. They inherited active chapters in Detroit, Mich.; Denver, Colo.; St. Louis, Mo.; Toledo, Ohio; Chicago and Evanston, Ill.

Act on integrated housing

In the Meadville Region there are chapters in Huntington, W. Va.; Youngstown, Ohio, and Pittsburgh, Pa. Pittsburgh's chapter, under the presidency of George Hinman, a member of the Carnegie Institute of Technology staff, has studied, evaluated, and acted effectively in the field of integrated housing.

In Youngstown, chapter members investigated discriminatory practices in the admission applications of the state's 42 accredited colleges and universities. They found that most of them ask for some kind of discriminatory information: race, color, creed, national origin, or a photograph. As a result of the survey, the Ohio Civil Liberties Union decided to urge state-supported schools to drop their requests for this information.

The Middle Atlantic region with Rev. James Hutchinson, Flushing, N. Y., and Rev. Ernest Sommerfeld, Alexandria, Va., regional vice-presidents, has chapters in Germantown, Pa.; New York, Ithaca, and Syracuse, N. Y. It also has an affiliate, the Alliance of All Souls Church, Washington, D. C.

Typical Program for UFSJ group

A typical program is that of the UFSJ group in Community Church, New York. That chapter is bringing to the attention of the church members such goals as (1) neighborhood schools to serve as a force to develop and strengthen new roots for newcomers in a community, (2) new school zoning lines to cross homogeneous negihborhoods making it possible

for children who live in different neighborhoods to know each other, and (3) integration of teaching staffs.

In the Thomas Jefferson Region, under the vice-presidency of Rev. Arthur Graham of Oak Ridge, Tenn., a regional UFSJ project is being considered. The project would determine the wisest possible action in the field of human relations for a region affected by the Southern traditions and emotions.

Although the national UFSJ board believes its primary function is to strengthen the work of the chapters and affiliates, it has an additional role — that of speaking and acting as their voices on issues which the annual meeting delegates accept as program priorities. One important action taken within the recent months is opposition to the proposed Lincoln Square slum clearance in New York. This may seem incongruous since UFSJ traditionally has supported slum clearance legislation. The Lincoln Square project, however, would use federal, state, and city funds to establish institutions of sectarian religion, and the national UFSJ board opposed that part of the proposal on the ground of our traditional support of separation of church and state.

Early in November 1956, the national UFSJ protested the imperialistic actions in the Middle East and supported the United Nations in its endeavors to bring about peace in Hungary. About the same time, the national UFSJ filed an *amicus curiae* brief on behalf of the Washington, D. C., Ethical Culture Society in its eventually successful endeavor to be identified as a tax-free religious organization.

Publication alerts chapters

Through the monthly publication, *Unitarian Action,* edited by Mrs. Robert Shortreed, the national board alerts the chapters to needed action in the program fields and to chapter news. The Washington representative, Mrs. Paul Blanshard, reports on current national legislation and urges chapter action where needed. She also speaks as the legislative representative on the UFSJ program before congressional committees. Mrs. Elvira Fradkin, United Nations observer for UFSJ, also has a regular column in *Unitarian Action.*

Each year the national UFSJ presents a citation to an individual who has provided outstanding leadership in social justice. Recent recipients of the award, which became known in 1950 as the John Haynes Holmes-Arthur L. Weatherly award, have been Dr. John Haynes Holmes, Dr. John Howland Lathrop, Dr. Curtis W. Reese, Vashti Cromwell McCollum, George Schermer, Rev. Edwin Henry Wilson, Rev. Martin Luther King, Jr., and Roy Wilkins.

UFSJ HEARS MRS. DOUGLAS: Emily Taft Douglas, wife of Sen. Paul Douglas of Illinois, speaks briefly during the 1957 annual meeting of the Unitarian Fellowship for Social Justice, held during May meetings. Presiding is Miss Lois McColloch, UFSJ president, and at left is Robert Shortreed, treasurer.

In the memories of all the original members of UFSJ are issues which both the national organization and many chapters tackled courageously during the last half century. Some of the most permanent and cherished are civil liberties, separation of church and state, world government, and freedom of conscience. Vital and continuing work has been done, however, in many other areas.

Without acceding to the principle that "labor can do no wrong," the UFSJ has long been concerned about maintaining the legitimate rights of labor, including adequate wages and proper working conditions as well as the right to organize and bargain collectively.

The UFSJ has promoted leadership for combatting prejudice and for improving the status of minority groups. In earlier days when the President's Committee on Civil Rights, FEPC, and other constructive civil rights legislative bills were being launched, they had active support from UFSJ.

Because of the need of people for that security which becomes possible only when they can live in places of their own choosing, the UFSJ gave constant support to constructive legislation for the resettlement of displaced persons.

The UFSJ like the American Civil Liberties Union, has opposed all forms of the police state, whether Fascist, Communist, or known by any other name.

The UFSJ sought in the past, as it does today, to coöperate in denominational affairs to make Unitarianism an example in religion of fair, democratic principles in action. Freedom of the pulpit, justice to ministers, freedom for social action and theological opinion have been defended strongly by the organization.

A major project of UFSJ has been to defend religious liberty against encroachments of the state and against persecution by bigots. UFSJ concerned itself throughout its 50 years with freedom of faith and religious action. UFSJ has opposed consistently all efforts to discriminate against persons in public office or employment because of religious non-conformity.

Innocent religious liberals have been damaged by the current loyalty-security program as well as by immigration, naturalization, and passport policies. An outstanding example of UFSJ action in this field was its defense of Rev. H. Lee Jones, a former Unitarian minister who in the early 1950's lost his job with the federal government because he was termed a "security risk." The UFSJ raised more than $1500 for his defense and aid. Dr. Edwin H. Wilson, president of UFSJ, at that time, and all UFSJ members deserve credit for keeping the fight alive and for taking it as high in the

(*Continued on page 23*)

The faith of a mathematician

Cumulative knowledge helps reason to discover values; permanent peace will help men to accumulate

By DIRK STRUIK

Dr. Dirk Struik, professor of mathematics at Massachusetts Institute of Technology, Cambridge, is a native of The Netherlands and a naturalized citizen of the United States. He is a member of the Belmont, Mass., chapter, Unitarian Laymen's League. This article is second in an intermittent series on the religion of Unitarians in various walks of life.

Are the hopes and beliefs, expectations and tenets of a mathematician any different from those of anybody else?

There is, on the whole, not much difference in the general course of life. But every profession has its own problems, and with them its own hopes, its own worries, its own values, and that of the mathematician makes no exception. Some of these values have been the subject of wide discussion both now and in the past, even the remote past, such as the human value of rigorous thinking, or the intellectual and plastic beauty inherent in fields of arithmetic and geometry.

Let me begin with what we may call the faith of Galilei. Galilei was one of the founders of modern natural science. He also was a first-class mathematical thinker. We find him writing in his *Assayer* of 1623:

"Philosophy is written in that great book which always lies open before our eyes, the universe. But it cannot be understood unless one learns to understand the language and to know the letters in which it is written. It is written in mathematical language and its letters are triangles, circles, and other geometrical figures. Without these means, it is humanly impossible to understand a word of it, and it remains but an idle roaming through an obscure labyrinth."

The expression of faith

This was the expression of a faith. Nature, said Galilei, could be understood, and it could only be understood mathematically.

The great mathematical science of nature known to us was at that time only in its infancy. True, there existed one glorious and quite elaborate example of a successful explanation of nature in terms of "triangles, circles, and other geometrical figures," and that was the theory of motion of sun, moon, and planets. However, the prevalent philosophy was still Aristotelian, and the Aristotelian doctrine of nature was qualitative rather than quantitative.

Natural phenomena were explained in terms of hot and cold, dry and wet, higher and lower, gravity and levity. Even such a concept as velocity was defined only in the elementary case of uniform motion. A consistent mathematical theory of nature was still in the future; concepts such as mass, acceleration, calory, degrees of temperature, amperes, and atom weights had either to be given precision or still had to be invented. Galilei could only express his conviction that nature submits to mathematical treatment as an expression of faith, of passionate faith.

Faith, indeed, but a faith already based on a good deal of reason and fact. By 1623 many other successful mathematical applications, scattered but convincing, had been made to natural phenomena — in mechanics, surveying, cartography, and navigation. In accordance with the modern spirit, evoked by the Renaissance, Galilei's faith was not based on authority or revelation, but was an extrapolation from the facts, from personal experience, from philosophic insight. He was perfectly clear about it in his own brilliant, Tuscan way. It was the type of faith which came to underlie all scientific progress, a faith that demands strengthening by constant rational verification.

Belief vindicated by science

The effects have been cumulative. The entire history of natural science has vindicated Galilei's belief. Qualitative science has made ever more room for quantitative science until we can hardly think otherwise.

We are quite accustomed to have a problem worked out on paper with computations and formulas and then find our tools and instruments, our bodies, liquids, gases, our atoms and molecules, projectiles and planets dance to our tune. And, if they don't, we know that there must be another explanation, not in terms of hobgoblins or even qualities alone, but in terms of mathematics.

Has faith thus been replaced entirely by reason based on facts? Is it old-fashioned to say that one of the mathematician's articles of faith is the conviction that nature obeys laws, and that these laws can be formulated mathematically? Is this correspondence of scribbles on a piece of paper with the events of nature still a mystery, only to be approached by an act of faith?

Descartes, only shortly after Galilei, needed God's intervention for confirmation of his faith; he could not believe that God's goodness would allow such deception as giving us the feeling of having grasped certainty and then taking it away from us. Some modern scientific writers let their thoughts move along a similar path.

We read in D'Abro's book on *The Evolution of Scientific Thought* that "however mysterious it may seem, nature appears to be amenable to mathematical investigation and to be governed by rigid mathematical laws, at least to a first approximation." To this author, who justly or unjustly proclaims that he expounds the ideas held by most modern natural scientists, the applicability of mathematics to nature is still a mystery. Substitute mystery for God, and we return to Descartes, but with a much poorer concept of the Deity, because where Descartes' God was the master of the universe, this modern mystery-God is only an expression of man's ignorance.

Science as an evolution in history

We, who prefer to anchor our faith neither in the supernatural nor in mystery, but in reason, may prefer to look at Galilei's faith in another way.

Let us look at our science as an evolution in history. It began millennia ago as a study of space and of number; already at an early period men measured with rope and stick, counted sheep, and watched the stars. Gradually man's mind began to move along more daring paths, mathematical knowledge increased, study extended to regular bodies, complicated equations, and logical systems. From the finite man moved to the infinite, from concepts directly representative of the world around him to the lofty structures of his abstractions, to fractions that never end, to line segments infinitely divisible. Ever more profound were his constructions, until at present we hardly recognize the ancient origin of mathematics in space and number, and rather see this science as the study of order and relation.

But this does not mean that we have broken loose from space and number, and with it from nature and the world around us; our knowledge of it has rather been refined. We can understand more and more; we have found a key not only to the crude aspects of nature, but are allowed a look into its more intimate workings.

Mathematics is thus not so much a pure exercise of the human mind as a study of the relations existing in our world. Not only the law that five times five is 25 is an expression of certain relations occurring in nature, but also the more subtle laws of geometry, of algebra, of analysis, of topology, and of all divisions of the mathematical sciences.

Element of faith remains

In this statement, I confess, still remains an element of faith. To some minds

it is heresy, as abhorrent as the doctrine of the trinity is to the Unitarian mind. Many mathematicians do pride themselves in the freedom of creation offered in their field. Modern mathematics especially is, or seems to be, the domain of liberty, with its discard of ancient conventions: space need not be three dimensional, numbers need not be real, axioms need not be expressions of direct experience. However, this freedom still does not lead us out of the universe; the new, the free mathematics does find its often unexpected realization in newly opened fields of physics, chemistry, and biology.

This trend goes so far that mathematics simply cannot keep up with the demands made on it by other sciences. At present the difference between pure and applied mathematics has become so narrow that only the subjective interest of the researcher determines the label placed upon the field in which he is engaged. What seems weird mathematics well may represent some definite set of relations in some field of applied research. Especially when a mathematical theory is well balanced, logically impeccable, and esthetically pleasing can we freely accept that its realization in some aspect of nature — or society — is assured.

Take the example of the theory of complex numbers, based on the square root of —1. This number appeared first in the sixteenth century as a free invention of the human mind, a symbol in the abstract theory of equations. It was called the imaginary unit, to indicate that it was made of the stuff that dreams are made of. Today we know of its close connection with rotations in the plane, and large fields of application exist. The entire theory of alternating currents in electricity can be based on it, and every electrical engineer is advised to study the theory of complex numbers — one of the most elegant of mathematical theories.

Freedom of the mathematician

Understand me well, the freedom of the mathematician is not illusory — it is a real one, and one of the most fascinating aspects of our science. But its freedom is the freedom of which the philosopher speaks: the freedom based on understanding of the laws. The laws of the mathematical game are strict; logical consistency is one of the most important. Experience teaches that in following these laws the mathematician never strays far out of the world around him. After all, man and his mind are also part of the universe.

Many mathematicians are not particularly impressed by the utility, or potential utility, of their field. Useful mathematics, said the late Professor Hardy, is on the whole rather dull; the "real" mathematics of the "real" mathematicians — of Fermat, Euler, Gauss — is almost wholly "useless." What "use" is it indeed to know that the number of prime numbers is infinite?

We shall leave aside here the difference between usefulness, applicability, or realization, though it is pertinent. We shall ask what it is that attracts these "real" mathematicians, the great as well as the smaller ones. Professor Hardy — who was among the great ones — also gave the answer to this question. What attracts the productive mind, he wrote, is the challenge of the problem, its depth, its seriousness, and the beauty of its pattern. We now must ask what this challenge, this depth, consists of.

The paradox of Zeno

Let us take, as an example, some of the problems concerning those famous characters A and B, moving on a road of a 100 miles at speeds of, say five and eight miles per hour, meeting perhaps that not less fabulous character, C, also moving at some speed. When do they meet? In the regular course of things, this problem of our books on arithmetic is solved with the aid of some elementary addition, subtraction, or division.

But a modification of approach can lead us easily into deep water. Let A and B move in the same direction, say A at 100, B at 5 miles an hour, and let their initial distance be 50 miles. When will A overtake B? In order to overtake B, A has first to arrive at the place where B was at the beginning. However, at that moment B has already moved forward. Now A has to reach the place B is now, but when A has reached this place, B has again advanced.

"Wonderful sermon, Reverend. Theodore Parker, wasn't it?"

This can go on indefinitely. Does this mean that A can never reach B? Such a conclusion would clearly be nonsense. Then, where is the error? This so-called paradox of Zeno has become a challenge ever since and many have tried to reason it out. It has shown itself a profound problem: out of it and of similar difficulties our differential and integral calculus has originated. Such a problem leads to an analysis, and eventually to a mastery, of not one, but of many relationships. In our example of Zeno's paradox, investigations concerning area and volume, number and space, the finite and the infinite have been affected.

Parallel postulate of Euclid

Or take the so-called parallel postulate of Euclid, for two millennia thought to be of the nature of a theorem, which could and should be proved. In some way or another it resisted all attempts at demonstration.

What a challenge! Could anobody prove this "postulate," that through a point in a plane outside a line only one parallel line can be drawn? It seemed so easy, and every attempt at proof always turned out to be a failure. Do not touch this problem, said old Bolyai, a Hungarian teacher, to his son, "detest it, its abysmal darkness might perhaps devour a thousand towering Newtons." That was in 1820.

However, the son refused to listen to his discouraged father, and tackled the problem — but in a new way. He rejected the parallel axiom and built a geometry based on the proposition that more than one parallel can be drawn in a plane through a point to a line. And, marvelously enough, the theory stood up under criticism and turned out to be logically as consistent as the older geometry of Euclid. It is now known as a non-Euclidean geometry.

This new insight into the structure of geometry has led to many other and equally legitimate mathematical structures; moreover, the entire process has influenced methodology in several domains of science. And it is a remarkable, but by no means mysterious, fact that these new mathematical structures have shown again their use in fields of applied science, physics, chemistry, biology, and other branches of knowledge. We could not have our present theories of electronic machines, of nuclear behavior, of hydrodynamic flow, and many other theories

without the wide choice — this freedom — in our mathematics.

Relation of mathematics to value

With considerations of beauty we leave the domain of science proper and enter that of value. What can science have to do with value? Does not science confine itself to what is, what was, and what will happen under certain conditions, while value deals with such intangibles as appreciation and with the question of what ought to be?

This discrimination plays a not unimportant role in modern thought, and our academic world has the tendency to divide itself into specialists in what is, was, and shall be; the scientists and specialists in what ought to be, the latter being philosophers and religious thinkers. Carried into our field, this means that the mathematician deals with theorems and their logical coherence, and not with their esthetical or ethical desirability. Whether his science is useful or useless, beautiful or dismal, whether it contributes to human comfort or to human misery is indifferent to him as a scientist, and will occupy him at most on Sunday between 11 a.m. and noon.

There are great objections to this point of view, which men of different philosophical approach have clearly pointed out. Mathematicians have had less trouble than other scientists in discovering values in their science. From Plato's day till the present, the esthetic value of the exact sciences has been recognized, as well as their educational and truth value.

There certainly is beauty in mathematics, both an intellectual and a plastic beauty — a beauty of reason and one of form. We can detect it in the subtle "reasoning" of modern computing machines, in the logical building of Euclidean and non-Euclidean geometries, in the graceful shapes of the regular bodies, and in so many other domains of geometry and analysis. Take a look at the many symmetries of ornamentation, at Moorish mosaics, at the patterns of Indian rugs, all beauties revealed to the most unexact mind.

Artistic elements in mathematics

Renaissance painters were untiring in their study and application of the rules of perspective, so that some of their pictures look like exercises in foreshortening rather than glorifications of the Madonna. Mathematics, some admirers therefore have said, is rather an art than a science. Better say that mathematics has artistic elements in it; exaggeration does not help understanding. Painters, architects, poets have recognized and do recognize it.

It is the faith of many mathematicians that a well-balanced, well-constructed, mathematical theory is also esthetically pleasing. As in the case of a motor car, an airplane — or a well-groomed person — technical perfection is an aid to beauty.

It is my belief that there are possibilities for great art in our modern abstract painting and sculpture. Such art is not all snobbery and escapism, whatever friends or enemies may say. But I feel that the artist, having a feeling that mathematical concepts play an ever more important role in our civilization, is often unable to express his thoughts convincingly in his art, and the results may be utterly childish.

Would it not be better if artist and mathematician once came together? Their collaboration might bring both parties closer to real life, the ultimate source of art as well as science. Let this meeting take place in a room draped with Navajo rugs; and let our architects sit in, many of whom have shown an understanding of how mathematical beauty can agree with functional structure.

Value of rigorous thinking?

Are there values in mathematics other than esthetic ones?

Much has been said concerning the human worth of rigorous thinking. The mathematician is trained to accept, in his own field, nothing as true except after a careful check of the foundations of his reasoning.

Truth is a hard taskmaster who takes little for granted. At the same time, we find in mathematics an optimistic note, since it shows how man can reach truth, and a form of truth to which all can agree — which is not the case with religious or philosophical truths, or political and economic truths, for that matter.

It is indeed a good thing to introduce the young to some of this rigorous thinking. As a matter of fact, the human value of rigorous thinking has long been a kind of axiom in liberal education, and the curriculum of many a school and college has had its course in Euclid as a legacy from the time that arithmetica, geometria, astronomia, and musica composed the "quadrivium" of the medieval schools.

We do praise the principle, since teaching should be primarily based on fundamentals. The result, however, has all too often been an aversion to mathematics bordering on disgust. Yale students expressed it a hundred odd years ago at the end of their sophomore year:

"We're free! Hurrah! We've got him fast,
Old Euk is nicely caged at last. . . ."

The ways of rigorous thinking can be made very thorny, and consciously or unconsciously men know that there are also other ways of approaching truth. It is rather a combination of faith and strict reasoning that leads us through life, brings men into action, and stirs the mind to noble deeds. Stressing rigorous thinking beyond its legitimate bounds easily can lead to helplessness in the affairs of life or to that kind of skepticism or cynicism which is unwilling to commit itself because the great questions of love and hatred, good and evil, life and death cannot be cast into the form of axioms and theorems.

Mathematics and infinity

We can do something mathematical, though, with questions pertaining to the infinite and the finite, for a long time a favorite domain of the philosopher, the religious thinker, and theologian. Study of the infinite, either the infinitely large or the infinitely small, also has been for a long time an essential part of mathematics, so essential that Hermann Weyl, the Princeton mathematician, called mathematics the science of the infinite. We may hesitate to go that far, but it has been of paramount importance in the development of mathematics that it is possible to make exact statements on the nature of the infinite.

Theologians, logicians, and mathematicians have met each other on the trail. Georg Cantor, the great 19th-century mathematical investigator of the infinite, praised St. Augustine for his correct description of what we call the actually infinite — the infinite considered as achieved, as the line with all its points. Greek philosophers started a train of thought of which the paradox of Zeno is an example, a train of thought which eventually led to our present calculus, and which deals with what we call the potentially infinite — the infinite as process, as ever unachieved, as presented in the infinite series. Sometimes theology has expressed in its own deistic-mythological way questions to which modern mathematics can give a precise form, at any rate in part.

I can even detect a reasonable mathematical problem behind the theological façade of Thomas Aquinas' question whether angels occupy space — a question which, it seems, 16th century humanists have ridiculed by asking how

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many angels can dance on the point of a needle. And when in church the faithful sing of the infinite greatness of the Lord or try to express His timelessness by piling eons on eons, the mathematician can bring whatever quantitative sense there is in these paeans within the bounds of strict analysis.

Example of cumulative knowledge

Mathematical studies are an example of the attainment of cumulative knowledge. Hardly anything thought throughout the ages is quite lost, and one generation knows more and usually better than the previous one. The possibility of such accumulation of knowledge, yea of wisdom, gives us a pride in the possibility of the human mind in finding truth.

But this also means that mathematics, like all natural science, must be international. No single class or nation has a monopoly to truth. One of the cardinal tenets of our faith as mathematicians is the belief in the collaboration of all men and women of good will, from whatever peoples or creeds they may hail.

The boundaries of science are not those of nations, but only those of the human mind as it exists in a particular historical period, and these boundaries are highly elastic. Now, more than ever, the internationalism of science should be stressed, our creed that all countries should participate, that no secrets be kept, that full information can stream across the borders as in olden times.

What needs pleading now in the middle of the 20th century was taken for granted by the scientists of the 17th century! Let us stress our point anew: the guarding of scientific truths by one group or another is not only duplication of efforts, but a stupid kind of pride. It does not promote that peaceful atmosphere in which our own knowledge — and wisdom — as well as that of others can best grow.

We believe that peace is necessary for the full unfolding of our science; we also believe conversely that all attempts to promote this full unfolding will promote better understanding between the peoples. This holds the more with the importance our present civilization gives to the exact sciences. International scientific gatherings are not only what they used to be, exchanges of information. They have become testing grounds for peace.

If a scientist looks at his work as being actually or potentially useful, and this mathematician for one believes this to be a healthy attitude, then the more he devotes time to the promotion of good will among nations and peoples, the better it is for all men. In this way he can come closer to the feeling that he is not merely a paid employee of some institution of learning, but a useful citizen of his country and of the world.

People can grasp mathematics

Another article of faith is that mathematics can be taught in an interesting way, and that most people can grasp its meaning and appreciate, yes, enjoy it. Do I hear a chuckle? How often have I found myself introduced to a person as a teacher of mathematics and heard the friendly and encouraging reply: "Oh, mathematics, that is a field I never understood a word of in school!" My usual answer is: "Blame teaching or textbook, sir (or madam), not the science."

If I am considered a fool in this article of faith, then I only share the lot of many others who confess to an unusual or unpopular faith. But if I am a fool, I flatter myself to be that fool of the Lord of whom St. Paul speaks. Think of it:

Here we have a field of study which can explain the motion of stars and atoms, the laws of electricity and of statistics, which has a haunting beauty which has through the ages enchanted the mind of artist and philosopher, which has taken a dominant place in the development of man's mind throughout history, and which possesses a technique all of its own with a remarkable power of expression. It has an appeal to the logical mind because of the way it reaches its conclusions, to the searcher for truth because of the compelling character of the theorems, to the student of living nature because of its applications to the most varying structures, from the way leaves are planted along the stems to the shape of the cells in the honeycomb and the distribution of trees in the forest.

Many an inquisitive mind has found inspiration in the mathematician's study of the infinite, the infinite of actuality and of potentiality, of the large and of the small. Is it possible that nothing of this can be appreciated by the average pupil? Is it not rather an indictment of our instruction that so many fail, or have failed, to appreciate the teaching and study of mathematics?

The German professor, Felix Klein, was the most outstanding promoter of his day in pleading for a humanistic, and not only rigorous, approach to the teaching of mathematics. Such a teaching, he said, should take full cognizance of the present state of the subject, of its long history, of its rigor, of its applications, of its plastic beauty, of its appeal to the lovers of a powerful technique — in short, to all aspects of the subject. And in addressing teachers he ended with this admonition: "Ladies and gentlemen, never be absolutely tedious!"

Teachers of mathematics, kindly sit up and take notice, Klein's advice may well be the supreme command of the profession.

Mathematics and the cold war

Nowadays the neglect of mathematics in our educational system has been made the subject of alarums and lamentations. We hear that there are not enough teachers, that among those who teach, many are poorly qualified, that the qualified ones are often over-worked. This is true, too true, even though the setting for these complaints is not altogether a healthy one.

The reason that we hear them nowadays is partly found in the exigencies of that most stupid of modern inventions, the cold war. However, the complaints are justified even if the cold war is not. The poverty of our teaching of the exact sciences is part of our general crisis in teaching. Who loves this country can only see with great misgivings how potentialities for the betterment of man's fate are not given a chance to realize.

How many minds are prevented from participating in the great civilizing movements of today! What a contrast with the ease in which they can come in contact with the brutalizing influences!

Mathematics is, I believe, as a whole one of these great civilizing forces in our midst and deserves a far more honored place in our curricula than it has. True, we must face it, throughout the ages exact science played the role of handmaiden to evil as well as to good. But I think that I can make this point: the good has predominated, and will predominate even more with the promise of permanent peace. Such permanent peace will do much to turn the study of our field into an unqualified social and intellectual boon.

Prospects are now better than some years ago, though prospects are not enough, and the necessity of improving the status of mathematical studies in our schools remains even more urgent than before. I, for one, have the faith that the good this improvement will do will live after us, while the evil will be interred with our bones.

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Unitarianism and black magic

Witch doctors, snake cultists, Crusaders, Unitarians: is there a common denominator in religion?

By RAYMOND G. MANKER

What is religion? It is the preacher in the pulpit and the Moslem on his prayer rug. It is the pietist flagellating himself and the Aga Kahn having his weight matched in diamonds. It is the Salvation Army band on the street corner and the beautiful Temple of Immortality at Amritsar.

It is the Negro voodoo believer in the Caribbean and the white rattlesnake cultist in Tennessee. It is the solemn Buddha with his hands folded in his lap and the great pyramids of Egypt. It is the pope in all his regal finery and the barefoot mendicant and Christ nailed to the cross. It is the crusades and the Inquisition. It is Gandhi leading his people to freedom; it is Emerson with his belief in a just universe; it is St. Augustine in all his gentleness; it is Schweitzer at Lambarene.

Underlying basis for religion?

What is religion? It is all these and many, many more. It is a subject so broad as to be almost indefinable, and yet it is *something*. People can usually tell what is religion and what is not religion. There must be some underlying basis for religion which is found in all its various expressions.

Some people have doubted this. Is there anything at all in common between the primitive with his fetish and the American Friends Service Committee? Is there anything in common religiously between the ancient Greek with his pantheon of Gods and the atheistic humanist? Is there any common religious ground for the Hindu with his spirit-filled universe and the scientifically-minded Unitarian? William James, in his famous and monumental work on *The Varieties of Religious Experience,* said of the varied definitions of religion, ". . . the very fact that they are so many and so different from one another is enough to prove that the word 'religion' cannot stand for any single principle or essence, but is rather a collective name."

Exclusiveness in Christianity

Some people have felt that too many things were being classified as religion which were not religion at all. In the Christian tradition we find a peculiar exclusiveness which claims that Christianity is the only true religion. Some parochial sects within Christianity would exclude most Christians from the fold.

Rev. Raymond G. Manker is minister of the Universalist-Unitarian Church of Riverside, Cal. Previous settlements since his 1948 ordination have been at Toledo, Ohio, and Wayland, Mass.

Some persons of a broader view feel that religion concerns the relationship between God and man. They feel that it matters not whether God was God, or Allah, or Jehovah, or Zeus, or Tao, or Brahma. But here they draw the line. An atheist cannot have religion. Buddhism, they say, is not a religion, because its founder, Siddartha Gautama, was an atheist. A federal district judge recently decreed that the Ethical Culture Society, even though he admitted that it was a much better influence on the lives of its communicants than many an orthodox religion, was still not religion because it did not believe in God.

Some people claim that religion is an inseparable part of man: that whether he goes to church or not, whether he prays or not, whether he even knows it or not, he is religious. In fact, he is religious even if he is "anti-religious!"

All religions concerned with men

It is obvious that there is such a thing as religion, but what is it? Religions are so different one from the other. Some believe in many gods, some in only one god, some in no gods. Some believe in prayer; others do not pray. Some believe in spirits and angels; others are coldly scientific. Yet each claims to be religion, or a form of religion.

I am too much of a philosopher to give up searching for the common core of religion and I would like to make an attempt at a definition. Let's start with a clean slate and throw out all our presently held concepts *of* religion and instead, look *at* religion — at all religion. Can we find anything in common? They don't all believe in God or prayer or revelation. But they are all concerned with men — either with an individual man or with groups of men or with mankind as a whole. The primitive with the fetish is concerned with himself, his own safety from the spirits around him. The black magic practitioner is concerned with influencing his fellow man — for good or evil — through the use of spirits.

And more, all religions are concerned with man *and*: that is, with something more than just man alone. It may be man and a spirit, man and a witch doctor, man and the winds and rains, man and the animals, man and his god, man and his fellow man.

The religion of man through most of recorded history has been concerned with man and his relationship to God or gods. But running through this history has been the prophetic spirit which says that religion is concerned with man and his relationship to his fellow man. This prophetic spirit has also stressed that religion is concerned with man's relationship to himself, and it asks that he remain true to himself and to his own highest ideals.

It is this spirit that has been singled out by the humanists and the ethical culturalists as the basis for their religion. They are concerned with man and his relationship to himself and to his fellow man. They are not concerned with man's relationship to God, but they are concerned about his relationship to the universe of which he is a part.

Which of men's relationships?

This is true of Unitarians and Universalists as well. They are religiously concerned with how man views the universe. Is it ordered or chaotic? Is it based on a supernatural plan or pure chance? Should man deplete the natural resources wastefully? Conservation may be a religious topic for a Unitarian.

Religion, then, is concerned with man's relationships. Yet, somehow, I cannot see that *all* man's relationships are religious. There is a quality about a relationship which makes it religious. William James says . . . "There must be something solemn, serious, and tender about any attitude which we denominate religious. If glad, it must not grin or snicker; if sad, it must not scream or curse."

Man's relationships that are solemn, serious, thoughtful, tender: these are the relationships of religion. Not that joy and happiness or grief and despair are removed. But the religious relationships are those that are deep and well up from deep within oneself. They can be expressed in joy and laughter or in despondency and grief, but not in jest. They cannot be expressed without being meaningful.

This, to me, is a valid definition of religion. Religion is concerned with man and his solemn, serious, thoughtful relationship to himself, to his fellow man, to his God or gods, and/or to the universe in which he finds himself and of which he is a part.

A definition of religion

The difference between the two poles of religion, say black magic and Unitarianism, is the breadth of the scope of relationships covered. The black magician is concerned only with a few people and a few spirits. The orthodox Christian is concerned with self, fellow man and God, but only in their relationship to God.

The Unitarian and Universalist is concerned with all man's solemn, thoughtful relationships in all their inter-relatedness.

With this definition, religion can include the person who declares himself to be irreligious, or anti-religious. The person who claims to be irreligious usually means that he does not like to attend church. The anti-religious person is against organized religion. That is, he is anti-church, not anti-serious relationships. Both of these types usually are quite thoughtful about their relationships to themselves, to their fellow man and to the universe.

If we are to live peacefully in our world, accepting that we are a people with different backgrounds, with different cultures, with different religions, we must be careful not to deprecate the solemn, thoughtful relationships which each person has. For these are among his most precious possessions. They are a mirror of his soul. They are the essence of his religion.

Fifty years a 'conscience'

(*Continued from page 17*)

federal government as was needed to assure justice. Mr. Jones was cleared eventually on all counts.

In coöperation with the ACLU, the UFSJ also supported Dr. Luella Raab Mundel, former art teacher at Fairmont State College, West Virginia, who lost her job because, in her words, she was "charged with being a poor security risk and an atheist."

Since 1952, the UFSJ has been a member of the Leadership Conference on Civil Rights. Local chapters and individual members took courageous action to bring about integration in all areas.

The UFSJ has opposed attacks of special interest groups upon the integrity of teachers and public schools, and upon academic freedom and students' rights. The program to promote democracy in the Virginia schools, although at present a doubtful accomplishment, was entered into with insight and courage — especially by Rev. Ross Weston, former president of UFSJ.

From 1908 until the present moment, the UFSJ has urged careful evaluation and concerted action to bring about a just and enduring peace. The Quaker Peace Plan, the United Nations Association, the United World Federalists, and the Foreign Policy Association are among the organizations with which UFSJ has coöperated. UFSJ as well as the American Unitarian Association has opposed legislation which would enact universal military training. While recognizing great differences among Unitarians in their views of conscientious objection to war, UFSJ has felt a special concern for the honest conscientious objectors, including those who are religious non-conformists.

UFSJ has maintained active coöperation with the Civil Liberties Clearing House, American Civil Liberties Union, Workers Defense League, National Association for the Advancement of Colored People, Protestants and other Americans United for the Separation of Church and State, National Planned Parenthood Association, and similar groups.

UFSJ is a member of the United Unitarian Appeal. It seeks to coöperate with the American Unitarian Association, the General Alliance, Unitarian Laymen's League, Liberal Religious Youth, Denominational Planning Council, Unitarian Service Committee, and other denominational organizations in every way possible, especially in implementation of resolutions within the scope of the UFSJ program.

UFSJ reminds chapters and churches of the special significance of three celebrations: (1) Human Rights Day, December 10, the anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations; (2) Bill of Rights Day, December 15, the birthday of the ratification of the first ten amendments to the United States Constitution, one of the great landmarks in man's struggle for social justice, and (3) United Nations Day, October 24, created and promoted by our co-workers in the Unitarian Laymen's League.

At the October 1957 biennial conference of the American Unitarian Association, the Commission on Planning and Review reported, "Those [churches] who have formed [UFSJ] chapters are finding that it is to the advantage of the local church to have a social action group that works intensively in the areas of social justice without feeling the need to unite the entire church behind particular issues. The Commission urges all of our churches to form UFSJ chapters."

Similar recommendation in 1936

The recommendation is not unlike that which the Commission made as early as 1936 in the report "Unitarians Face a New Age," which reads: "It is of the utmost importance that the more radical and thorough-going elements within our denominational life should be given full opportunity for self-expression and for their influence upon the general thought and idealism of the whole fellowship. How can this best be done? The Commission [of Appraisal] suggests that the Unitarian Fellowship for Social Justice might be officially recognized as potentially one of the major denominational agencies . . . make the Fellowship for Social Justice a vital part of our present denominational life. . . ."

In 1945, the report of the AUA Committee to Evaluate Social Action stated, "It is a serious reflection upon the devotion and loyalty of the Unitarian denomination that the Fellowship [for Social Justice] has not been better supported. . . ."

Finally, in 1947, the General Conference of the American Unitarian Association recommended that "the United Unitarian Appeal should include the Unitarian Fellowship for Social Justice as a participating agency so that the Fellowship may have the resources necessary to become a vital part of our denominational life."

The national constitution makes provision for two kinds of group membership. "Chapters" are defined as any group of religious liberals associated with a liberal church or fellowship, six of whom act as sponsoring members. Chapter dues are $10 for each six names submitted to receive membership cards. "Affiliates" are church or fellowship organizations which establish a working relationship with the UFSJ. The affiiliated group supports only such portions of the program as it may elect.

'Lengthened shadow of a man'

Rev. Waitstill H. Sharp of Davenport, Iowa, expressed the sentiments of many who write us when he quoted Ralph Waldo Emerson — "an institution is the lengthened shadow of one man" — and then continued, "I am glad that this is true of the UFSJ. Founded in 1908 by that heroic figure of 20th century religious freedom, Dr. John Haynes Holmes, the UFSJ now has turned in 50 years of service as the social conscience arm of our Unitarian people. It is the front, the tool, the channel of our lofty ideas and generalized principles. For these 50 years, it has honored Dr. Holmes's passion for working with others peacefully and to achieve redemptions in the common life of *people living now*. . . . The 1957-58 program set forth in the leaflet proves that the UFSJ is still cutting through the jungle on the frontier of social justice at home and abroad."

UFSJ board members promoting the present program are Lois McColloch, Pittsburgh, president; Mrs. Robert Lawson, Wollaston, Mass., vice-president; Mrs. John Coleman, Pittsburgh, secretary, and Robert W. Shortreed, Glenshaw, Pa., treasurer. Directors are Ralph A. MacGilvra, Wellesley Hills, Mass.; Rev. Ross A. Weston, Arlington, Va.; Dr. Edwin H. Wilson, Yellow Springs, Ohio, and Mrs. Richard Neuberger, Washington, D. C.

The legislative committee which assists Mrs. Blanshard is composed of Mrs. Neuberger, chairman, Mrs. Charles Tobey, Ted F. Silvey, David Williams, Mr. Weston, Mrs. John Kendrick, and Mrs. A. Powell Davies. This committee has organized the first national workshop for religious liberals in Washington, D. C., March 10-12.

The national headquarters is at No. 16, 133 North Dithridge Street, Pittsburgh 13, Pa. Inquiries are welcomed.

Eternity is now

(*Continued from page 15*)

tion of the inexorable regularities of the universe which do not appear to discriminate where what we term *human* values are concerned. Certainly not from observation of the nature which is red in tooth and claw.

By this, said the great teacher, people will know that you are my disciples, that you love one another as I have loved you. And how was that? First, I gather from the stories that the love of Jesus for individuals was potentially as indiscriminate as the rain that falls alike on the just and on the unjust. But, second, it was always for individuals — for *a* fisherman, *a* tax-collector, *a* prostitute, *a* centurion. It was a relationship potentially all inclusive, but always personal.

In that relationship, he — and finally they — found eternity to dwell. Here was the eternal life which cut the binding cord of time, the quality of living which, when it centered, made the duration of living in time irrelevant.

I think Richard Niebuhr is right in supposing that it is the ultimate purpose of a church and its ministry to broaden and deepen the area of this kind of love for man and love for God, to free men from the shackles of time and release them to experience the one thing that is permanent — the quality of eternity.

In this sense, then, the final goal — the end for which we work together — is clear enough. Perhaps Alfred North Whitehead stated it as clearly as anyone when he said, "That religion will conquer which can render clear to popular understanding some eternal greatness incarnate in the passage of temporal fact."

Lessons from a kibbutz

(*Continued from page 14*)

The shadow on the *kibbutz* is a more familiar spectre than we may quickly recognize. One of the worst disfavors we can heap upon our lives is the failure to draw careful distinctions between possible and impossible ideals. Idealism can harm more than it helps when idealists fail to forge their goals on an anvil of sensitive discrimination.

We know that it is wrong to set standards too low. We must also know that it is wrong to set them beyond possible reach. The frightful sense of inadequacy and failure, so characteristic of many lives, is frequently the by-product of what is now depressing the *kibbutz* — impossible expectations.

Wisdom points to an organization like the League of Women Voters. It is an idealistic community of dedicated members. It sets high goals, but those goals are selected with painstaking care. They require for their realization nothing less than persistent hard work and abiding conviction. But they are achievable; not in some dream of a perfect society, but in this our imperfect society.

There is a crisis in the *kibbutz* over unachievable ideals. There is a crisis in our community life over the loss of common ideals altogether. The mellowing of crisis in both instances will arise from what men and women can actually do together — work, play, walk, and admire *together*, and not as atoms in an atomistic crowd.

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The ministry

(Continued from page 12)

"Some of my colleagues are very systematic. They go from one area to another, planning variety and covering What Should be Covered When It Should. I wish I could, but I cannot.

"The original ideas, satellites to my consciousness, seem to be thrown into orbit by all sorts of forces, the feeblest of which is my own decision that I should talk about something. Sometimes a phrase in a book leaps out into violent orbit; sometimes a conversation suggests a fascinating subject; sometimes a perplexity reaches a critical mass and its exploding impulse suffices.

"Strange, but that's the way it is."

SCIENCE PERSPECTIVE URGED

A plea for perspective in the improvement of scientific education at Oak Ridge, Tenn., was issued by Rev. Arthur R. Graham, minister of the Oak Ridge Unitarian Church, after a meeting of a Committee for Better Science Education there.

"Why do scientists feel that survival is so dependent upon the teaching of and the use of their disciplines?" Mr. Graham asked. "History belies this apparent assumption. The survival of man is basically a matter of human relations, the ability to establish and use creatively a dynamic system of values, the study of ways of understanding man and improving the interrelations of his systems of conduct. Yet it would be revealing a gross lack of perspective to ask for special emphasis on social studies in the curriculum.

"I realize . . . that protestations were made of an interest in all areas of education at the . . . meeting. Such interest, however, was well hidden behind such reported statements as, 'Because of the Oak Ridge's science background, this [science education] will be the present starting point.' Why should this be so? Does not the demand for special treatment of special interest education reveal again the lack of perspective we speak about?"

Education, Mr. Graham said, should be placed in "proper perspective in the total process of education." He urged coöperation and liaison with U. S. groups interested in improvement of public education, the encouragement of meetings between scientists and social science teachers to explore mutual educational interests, and discussion of educational philosophies and practices with a professional educational consultant.

Mr. Graham's plea was issued first as a "pulpit editorial" and later was printed by the *Oak Ridger*, daily newspaper.

H-BOMB WAR DANGER SEEN

The United States could become involved in an H-bomb war "at any time," Dr. Homer A. Jack, minister of the Unitarian Church of Evanston, Ill., told the *Chicago Daily News* in an interview recently.

Dr. Jack was quoted as saying that fighting could start accidentally, the temptation for preventive warfare has grown, and a "small" war easily could develop into a major conflict.

HASH PROVIDES SERMON TOPIC: A traditional recipe for hash, served at more than 100 church suppers in the last 53 years at the First Parish church, Taunton, Mass., so intrigued Rev. Heinz Rettig, minister, that he recently based his sermon topic upon it. He drew a parallel between the preparation of the dish and development of the Unitarian faith. Passersby wondered whether hash was available daily at the side door.

He expressed doubt that the current arms race can end in peace and said that because of the "high possibility" of war in the northern hemisphere, "I feel that the life expectancy of children in America and Europe is lower than the life expectancy of children in much of Asia or Africa."

Dr. Jack was interviewed after preaching a sermon in which he questioned whether the United States should attempt to maintain its status as the world's greatest power.

"It is not more science that we need," he said, "not more bases and satellites." Instead, he said, the United States should promote its economic knowhow and its values of freedom throughout the world.

INDIANS VS. CARPETBAGGERS

A plea for understanding between "Indians" (established residents) and "carpetbaggers" (newcomers) by Rev. Arnold Thaw, minister of the Unitarian Church in Natick, Mass., was published virtually in full and plugged by an eight-column, page 1 headline in the *Suburban Free Press* recently.

The plea originally was made in a sermon, "A Tale of Indians and Carpetbaggers," after a local political dispute.

Mr. Thaw recounted the numerous waves of immigration in Natick's history, each accompanied by misunderstandings between the established residents and the newcomers. The former, he said, feel "their important values — the peace and reputation of Natick — to be threatened by people on whom they look as being almost irresponsible." The latter, he said, probe into what appear to be ill doings in the town out of concern for its good name and development.

Free access has eliminated waves of immigration, Mr. Thaw said, and made "the Indian-carpetbagger terminology a curious relic of the past."

The story is "really a tale of progress, though the kind that comes in fits and starts," Mr. Thaw said. "Progress can come more smoothly and with less hurt to people if we but try to recognize the deep-seated but irrational emotions that can overcome us in the periods of flux, as they did the "Indians" of every era of our history.

"Personally, I am convinced that beneath all of this silliness, which now motivates some of our Natick citizens, there is a deeper common desire to move ahead in love and brotherhood."

OF THE MINISTERS

San Francisco, Cal., Harry B. Scholefield installed, January 12.

Laconia, N. H., Peter J. Weller ordained and installed, February 17.

George W. Marshfield called to be interim minister, *Woburn, Mass.*

Harold Schmidt, *Van Nuys, Cal.*, called to *Stockton, Cal.*

Lawrence W. Abbott, *Akron, Ohio*, died December 11.

Henry Hallam Saunderson, *Brighton, Mass.*, died December 17.

SLUM CHALLENGE HURLED

A challenge to Youngstown, Ohio, to "salvage" slum dwellers, contained in a sermon by Rev. J. Frank Schulman, minister of the First Unitarian Church there, recently was publicized by the Youngstown press.

"These people are a small minority . . .," Mr. Schulman said, "but they account for the great bulk of money spent for police enforcement. Most of them can't be helped, but some can be salvaged, particularly the children."

Mr. Schulman described slum homes which he had visited in connection with a murder trial. The occupants live amid "unthinkable squalor," he said. One-room apartments have no rugs, old-fashioned iceboxes, and rudimentary toilet facilities. Dirt and filth are abundant, he added, and odors overpowering.

"Yet these men make good money," he commented. "Better, I am told, than many of us here."

At a tavern, he said, he was told business was dull because the previous day was pay day and slum dwellers already had spent all their money for liquor and "cheap wine."

"You and I are part of the society which has allowed these conditions to exist," Mr. Schulman told his congregation. "The police department and the courts and lawyers are doing their best, but the problem is basically ours and the responsibility cannot be shifted."

COURT TEST PLANNED

A Burlington, Vt., group plans a court test of legislation known as "the obscene literature law," it revealed in a recent statement signed by four men, one of whom was Rev. Robert S. Miller, minister of the First Congregational Society (Unitarian) in Burlington.

The 1957 act was designed to protect minors from obscene literary matter. The proposed court action would test its constitutionality, determine "in exact legal terms

what the law means," and "determine how far it permits public officials to go in censoring, banning, or otherwise restricting the sale or distribution of newspapers, books, and other publications."

"This law has not been used solely for the protection of minors," the statement declared. "Instead, the ambiguous wording of the law has resulted in banning certain books from an entire community, in intimidating newsdealers and booksellers, in cutting off the supply of certain publications at the wholesale level in at least one county, and in ordering city police to keep watch over newsstands and bookstores."

BOSTON COUNCIL LAUDS HALE

Rev. Clayton Brooks Hale, recently called from Second Church in Boston to the First Church (Federated), Belfast, Maine, was praised on retirement from the Boston Council of Churches, which he had served as president, as "imaginative in leadership, direct and persuasive in structuring our local council organization, and most effective in inspiring your co-laborers."

The praise was contained in an "appreciation" presented at a meeting of the council's board of directors. It noted that Mr. Hale's leadership came "during an important period of the re-formation of the Boston Council of Churches as an integrated, effective, significantly well-supported and well-defined agency of ecumenical interest and program of our 187 Protestant churches of Boston."

ANNIVERSARIES OBSERVED

● Members of the First Unitarian Church of Los Angeles, Cal., observed January 26 at a supper party the 10th anniversary of the ministry of Rev. Stephen Fritchman. Mr. Fritchman delivered his regular radio broadcast as a part of the program.

● The 10th anniversary of the ministry of Dr. Robert Killam to the First Unitarian Church of Cleveland, Ohio, was observed in a three-day program of events January 24 through 26.

MORTGAGE BURNED AT LANSING

Members of the Universalist-Unitarian Church of Lansing, Mich., have burned a note and mortgage totaling $6,400 on their property at a special service. The Unitarian Fellowship of East Lansing and the Lansing Universalist Church recently merged.

MINISTERS IN PRINT ABROAD

● "Do Our Best Today," an article by Dr. Ford Lewis, associate minister of the First Unitarian Society of Portland, Ore., appeared in the December 28, 1957, issue of *The Inquirer,* British Unitarian publication.

● Rev. Stephen Fritchman, minister of the First Unitarian Church, Los Angeles, Cal., is author of an article, "White Witch-doctors," which was published by *The Beacon,* Australian Unitarian periodical, in December 1957.

● *Quest,* Australian Unitarian publication, printed in its November-December 1957 issue an article, "Liberal Religion and 1958," by Rev. David Edmunds, minister of the Sydney Unitarian Church and former minister of the Unitarian Church of Roslindale, in Boston.

FELLOWSHIP BORN IN CABIN

There was a Lincolnesque touch to the birth of a new fellowship recently at Marshalltown, Iowa. It held its first general meeting in a log cabin in Riverview Park.

Cold cabin corners, a searing fire, and a coffee hour established the fellowship's members as Unitarian pioneers.

THE FELLOWSHIPS

CONTRIBUTION RETURNED

A $132.10 contribution to the Unitarian Fellowship of Little Rock, Ark., toward "the great work" it was doing in regard to integration has been returned by the fellowship to the donor, the Unitarian Church of Hinsdale, Ill.

"It was decided we could not accept such a donation given in the name of any great work we had done," the fellowship's newsletter reported.

Dr. John Howard, president of the fellowship, was the first white person after Rev. Dunbar Ogden, president of the Little Rock Ministerial Alliance, to sign as sponsor of a press release supporting the Little Rock scholarship fund, originally proposed by Rev. John R. Baker, minister of the Unitarian Church of Montgomery County, Maryland. The fellowship commended his action, voted to support the scholarship committee, and to take up a special collection to contribute to it.

The schoarships were to be awarded to high school pupils on the basis of citizenship, leadership, and scholarship, after a flareup last fall in which Negro pupils were barred from Little Rock's Central High School by Arkansas National Guard troops and later were protected in attendance there by federal troops.

Dr. Howard suggested to the Hinsdale church that its contribution might be directed to the scholarship fund.

Meantime, the Montgomery County church's newsletter reported Mr. Baker had sent the fund's treasurer a check for $3,199.25, representing contributions received since the fund was launched.

SEEKS FELLOWSHIPS IN SOUTH

Seventeen or more southern communities will be visited this month and next by Munroe Husbands, fellowship director for the American Unitarian Association, who will explore the possibilities of organizing new fellowships.

Most of the communities to be visited have populations of less than 50,000.

Mr. Husbands will leave Boston about March 15 and expects to return about April 10.

Communities tentatively scheduled to be visited include Petersburg, Va.; Elon College, Fayetteville, and Wilmington, N. C.; Florence and Orangeburg, S. C.; Savannah, Brunswick, Columbus, Rome, Dalton, and Gainesville, Ga.; St. Augustine and Pensacola, Fla.; Montevallo and Decatur, Ala., and Kingsport, Tenn. Others may be added to the list.

RELIGIOUS EDUCATION

CHURCH SCHOOLS SURVEYED

The growth and needs of Unitarian and Universalist church schools in the United States and Canada are being surveyed by the Council of Liberal Churches (Universalist-Unitarian) in an effort to "evaluate what is happening."

Return-reply postal cards were mailed early this year to 927 Unitarian and Universalist churches and fellowships, requesting information. First of the replies were being received in mid-January.

Results of the survey are expected to be available by mid-March.

Churches and fellowships were asked to list their church school enrollments as of January 1, 1957, and January 1, 1958; to indicate whether their education plants were enlarged between 1952 and 1958; whether they will require more space in 1958, 1959, or 1960, and whether they plan to increase facilities in 1958 or 1959.

They also were asked to indicate whether they use all, part, or none of the Beacon Curriculum Series in their church schools.

FIELD WORKERS SCATTER

Three field workers for the Council of Liberal Churches (Universalist-Unitarian) were traveling through widely separated parts of the United States during February, conferring with Unitarian and Universalist leaders in religious education and conducting and attending a variety of meetings.

Rev. Edna P. Bruner was on the West Coast at the end of February, Miss Frances W. Wood, in the Southwest, and Miss Alice M. Harrison, in charge of junior high work, was in the Southeast. All are associate directors of the CLC's Division of Education.

Miss Bruner scheduled visits to nearly 30 California communities between February 2 and March 25. En route west in January, she also visited Hinsdale, Ill.; Sioux City, Iowa; Lincoln, Neb.; Junction City, Kan., and Phoenix and Tucson, Ariz. She also planned a stop at Salt Lake City, Utah, on her way back to Boston.

Miss Wood scheduled visits to 13 cities in the Southwest from February 11 through March 28. At most of them, she planned to conduct two- to three-day conferences to which nearby organizations were to send representatives. Included on her March itinerary were Midland, El Paso, San Antonio, Corpus Christi, and Houston, Texas; New Orleans, La.; Gulfport, Miss., and Nashville, Tenn. Earlier she visited Tulsa, and Oklahoma City, Okla., and Wichita Falls, Dallas, and Fort Worth, Texas.

In a January field trip, Miss Wood visited Ottawa, Ont.; Montreal, Que.; Plattsburgh, N. Y., and Hingham, Mass.

Miss Harrison left February 1 for a field trip which included a meeting with the planning committee for the Blue Ridge summer institute at Richmond, Va., and a similar meeting at Seven Springs, N. C., for the Shelter Neck junior high institute. Her itinerary also included Charleston, S. C.; Orlando, Daytona Beach, West Palm Beach, Miami, St. Petersburg, and Tarpon Springs, Fla., and Oak Ridge and Knoxville, Tenn. She planned to return to Boston March 10.

Frederick May Eliot, 1889-1958

(*Continued from page 5*)

ers, for those who joined their hands in marriage and looked to his guidance, who worshipped by his direction and were fed bread and wine by his service?

There he and his family were happiest. They were surrounded by love and blessed with lifelong friends. There he walked the streets as the first citizen, and everyone felt better for being near him. Both the humblest and the most exalted knew that he affirmed them in their souls, and they sought him out to save them from their troubles, to rejoice with them in their success.

The young minister who succeeded him found an extraordinary thing: the people loved Frederick, but he had so pointed them beyond himself that they found the source of his strength and they depended upon the God he had helped them discover. So it is with us now; he has pointed beyond himself to the eternal hills which stand.

In St. Paul he led the parish to build an addition for the church school which would be a large undertaking even in this day of expansion. Crowning the project was a chapel for the children and everything in it and about it had the signs that he had touched it, shaped it, blessed it. Especially there is the three-fold window done by Connick in all the brilliance of his jeweled glass. The theme, chosen by Connick, is St. Martin of Tours.

Frederick had served with the American Expeditionary Forces as the chaplain of Hospital Base No. 7 at Tours, and Connick's selection seemed to him fortuitous. But the figure had been chosen for reasons of the spirit: it seemed to the artist to characterize a Unitarian Church. Here was the militant saint, the righteous warrior, the figure of soldierly virtue and defender of civil justice. The greater central window gave you St. Martin, harnessed in medieval armor, tall, lithe, noble in countenance and form. To the left was the picture of the famous scene in which St. Martin splits his glorious red cape down the middle with his sword to let it float gracefully over the shoulders of a shivering beggar. And now in this solemn hour, do we not see the real vitalities of the man we have come to respect and to love, shared as recklessly with us all and with those helpless, hopeless ones who, shivering in Nazi camps, called forth the Unitarian Service Committee as his response?

In the other smaller window to the right, there was another panel of startling color and almost impressionistic light. St. Martin asleep is partly raised up in astonishment at the beatific vision of Christ blessing him. The words we know and how good they are to hear:

"In so much as ye have done it unto the least of these my bretheren, ye have done it unto me."

Death takes Dr. Eliot

(*Continued from page 4*)

William P. Jenkins, Rev. John G. MacKinnon, J. Ray Shute, Mrs. Alfred E. Mudge, and Miss Helen C. Robertson.

Numerous Unitarian ministers were in Cambridge for the services.

Ushers were James Dunning, chairman of the standing committee, First Church in Cambridge; Frank B. Frederick, AUA legal counsel; Mr. Little, AUA treasurer; Rev. Leon C. Fay, director, AUA Department of the Ministry; Mr. Gibbs; Thomas A. Bledsoe, director, AUA Division of Publications; Edward Darling, promotion manager, Beacon Press; Otto T. Gilmore, executive director, United Unitarian Appeal; H. Talbot Pearson, executive director, Unitarian Laymen's League; Munroe Husbands, AUA fellowship director; Arthur D. Nash, AUA comptroller; Dr. Frank Z. Glick, executive director, Unitarian Service Committee, and Rev. C. Leon Hopper, Jr., director of Liberal Religious Youth.

Dr. Eliot was born September 15, 1889, in Dorchester, Mass., heir to a distinguished Bostonian ancestry. His father was Rev. Christopher Rhodes Eliot, for many years minister of the Bulfinch Place Unitarian Church in Boston. His grandfather was Rev. William Greenleaf Eliot, minister of the Church of the Messiah (Unitarian) in St. Louis, Mo., for 39 years. One of his noted forebears was Dr. Andrew Eliot, who was graduated from Harvard in 1737 and became a leading Boston Churchman. He was distantly related to Dr. Charles W. Eliot, famed Harvard president.

Dr. Frederick May Eliot was educated in the Roxbury Latin School and at Harvard, where he was awarded an A.B. degree in 1911, and A.M. degree in 1912, and an S.T.B. in 1915. He served as an instructor in municipal government at Harvard College in 1912 and 1913. He also held honorary D.D. degress from Carleton College and Meadville Theological School, and an honorary LL.D. from the University of Minnesota.

Dr. Eliot was ordained in 1915 in the First Church in Cambridge, where he became associate minister to Dr. Samuel McCord Crothers. He served there two years.

In World War I, Dr. Eliot served overseas as a chaplain of the Boston City Hospital unit known as Base Hospital 7. After his return, he became minister of Unity Church in St. Paul, Minn., where he served 20 years. He became known there for his outspoken stand on major issues.

In 1934, Dr. Eliot became chairman of a Commission of Appraisal which made recommendations paving the way for a sweeping advance of Unitarianism. His election in 1937 to the presidency of the American Unitarian Association gave him the opportunity to implement many of those recommendations. Five succeeding re-elections made it possible for him to lead the advance that was marked by growth of American Unitarianism to a membership of more than 106,000 and a total of more than 600 Unitarian societies in North America.

Despite the heavy pressure of his duties, Dr. Eliot found time to participate widely in public life. He was a distinguished speaker and the author of four books. He served two terms as chairman of the Mount Holyoke College board of trustees, and was a trustee of Proctor Academy in Andover and the Hackley School in Tarrytown, N. Y. He was a fellow in the American Academy of Arts and Sciences.

Dr. Eliot is survived by his wife; two sons, Richard and Christopher, and two sisters, Dr. Martha May Eliot, who is head of the department of maternal and child health of the Harvard School of Public Health, and Miss Abigail A. Eliot, founder of the Nursery Training School in the Back Bay, Boston.

GEORGE EDWARD O'DELL

George E. O'Dell, beloved of all who knew him, died in London, November 5, 1957, at the age of 83.

After a formal education at the Polytechnic School and University College, London, Mr. O'Dell was trained for ethical leadership by Dr. Stanton Coit of the Ethical Church, London. He came to America in 1913 on a lecture tour, and remained at the request of Dr. Felix Adler to become editor to *The Standard*, the official organ of the American Ethical Union. Later, while holding that post, he served the Ethical Societies of St. Louis, Mo., and Grand Rapids, Mich.

From 1936 to 1944 he served Unitarian churches in Flushing and Brooklyn, N. Y., and Trenton, N. J.

While stated preacher at the Fourth Unitarian Church, Brooklyn, Mr. O'Dell acquired dual fellowship by being ordained a Unitarian minister. His charming and able wife whom he had married in 1899, served many years as superintendent of the Brooklyn Ethical Society Sunday school and was for nine years president of the National Women's Conference of the American Ethical Union. When not engaged in preaching, Mr. O'Dell was frequently in attendance at the Church of the Saviour, Brooklyn, because of his appreciation of the more elaborate, symbolic, Unitarian services which his work with Dr. Coit had cultivated.

From 1933 to 1943 Mr. O'Dell was secretary of the American Ethical Union. In 1943 he was appointed associate leader of the New York Society for Ethical Culture.

Mr. O'Dell will be remembered best for his understanding of and sympathetic insight into his fellows, which gave both the lectures for which he was in great demand and his writings a peculiar fascination. Having once published a small book of sketches about people who had achieved significance in their ethical living, he added to it from time to time with manuscript pages which he sent to his friends. Modest, he nevertheless radiated a personality of winning quality, lighted by a ready wit.

Because of his wife's family, Mr. and Mrs. O'Dell returned somewhat reluctantly about ten years ago to England, where she died in 1953. He carried on a wide correspondence with his American friends. He also contributed to the English Ethical and Unitarian journals and frequently supplied Unitarian pulpits. J. H. L.

BOOKS AND IDEAS

Book on Abraham is applauded as major contribution to understanding religion, though reviewers see faults

ABRAHAM: His Heritage and Ours. By Dorothy B. Hill, Boston: Beacon Press. $3.95.

Orthodox dogma, as well as historical darkness, has obscured the Bible. Dorothy Hill, in writing the story of Abraham, has made use of archaeological discoveries without the theological and doctrinal commitments which sometimes deform otherwise sound scholarship. Much light is cast upon the primitive beginnings of Judaism and therefore upon Christianity. The book will be valuable to the neophyte and to the orthodox-oriented Bible reader. To such, this may well be an exciting book.

The information and the "character-in-context" of the book are important to an intelligent understanding of religion but I would challenge the notion that fictionalizing Bible characters for historical purposes is good pedagogy even when the best scholarship is employed. The invented conversation and fictitious episodes are both annoying and confusing. Such a speech as, "By the beard of my grandfather! Must we listen to this nig-nag of a boaster," is hardly worthy of the intent of the book and unfortunately colors the scholarship and the Bible story.

Despite the explanation, the reader will be confused at times as to what is invented by the author and what is not, what is Bible, what is scholarship and what is fiction. Why not tell these stories straight from the Bible with the knowledge from the fields of scholarship, that of language, archaeology, history, geology, and comparative religion as a running commentary?

The chapter on the flood is excellent and tells us without invention of how legends grow. The story of Sodom and Gomorrah does nearly as well. A few lines are quoted from the Bible and we are told that the time of destruction coincides with the appearance of Abraham according to geologists and that the story became a part of the Abraham saga.

Bible fictionalizing is at its worst when it deliberately distorts for whatever purpose. To make Sodom-Gomorrah presentable, the "men" of the Bible story who came after Lot's male visitors for sexual perversion become "noisy neighbors" who want to visit with the exciting strangers who have come bringing news of the outside world. They resent that the newcomer, Lot, should take on preëmptory airs and exclude others from the companionship of these men and so they try to break down the doors shouting, "Bring them out, that we may know them."

"Know" is no longer a euphemy. It is doubtful whether we can make sodomy a term for social intercourse. I prefer the hemming and hawing which a minister did when I, as a boy, asked in class what adultery was. At least one knows that there is more to the story than is being told.

The attractive illustrations, 40 of them, are well chosen and are an education in themselves. Art is as old as religion, and we look at their illustrations and ponder that as our science is, so their art was ahead of religion.

This book could not have been written 30 years ago, we are informed. Since it can be written now, it places a burden on religious education. The failure of ethical insight to match inventive genius may be related to the failure of religious teaching to keep abreast of scholarship. Modern science has made Bible characters meaningless in the context of our culture. It was not so long ago that some of the characters were considered as neighbors who lived across the street and who shared our notions, prejudices, morality, and ideals. We blushed when one of them was found to have several wives.

The difference between pre-scientific man and scientific man grows. This means that we must understand pre-scientific man in his culture, not ours. We must be sympathetic with his beliefs and practices, and where we find them crude and barbaric, we might pause to wonder how men 2,000 and 3,000 years from now will look upon the dominant beliefs and practices within the religion of our day.

Here is a contribution to the "context" view of Bible characters. Abraham emerges as a man of his time and not as a modern man dressed for a Sunday school pageant.

ERNEST H. SOMMERFELD

This beautifully printed little book represents an important addition to the Beacon curriculum. Everyone who reads it, and especially every class which studies it, will realize the deep roots of our civilization and our religion. No one, having examined this material, could come away thinking that people of the ancient world were crude, untutored barbarians. The illustrations include photographs of archaeological finds from the area.

The idea on which *Abraham* is based is that of connecting stories of the Biblical Abraham, who must have lived about 2000 B.C., with the startling discoveries at his traditional birthplace, Ur of the Chaldees. There, archaeologists unearthed a vast quantity of jewels, beautifully wrought cups, even musical instruments and bits of embroidered cloth, and signs of a ceremonious mass burial, materials which must have lain buried and forgotten when the patriarch, as a child, walked the streets of Ur.

Abraham's journey to Damascus gives a sense of the age and timelessness of that city which still manages to remain in the news. His trip to Egypt introduces us to still another rich civilization. It is good for contemporary-minded Americans to be reminded that the Egyptians had been writing books, building temples, and painting pictures for a very long time. Even when Abraham saw them, Egypt was filled with monuments older than anything which western civilization can show.

This book represents an ambitious undertaking. The raw material in the Bible is *very* raw and diversified. In Genesis, the central figure apears at times as a barbaric king; at times as an idealized patriarch; and at times, perhaps, as a culture hero. To combine all these elements with the Sumerian epic Gilamesh, with samples of biblical texts, weaving in imagined incidents, rabbinic lore, and a civilization reconstructed from a death pit is perhaps too much for an author to accomplish in a lifetime. She is scrupulously accurate and scholarly in distinguishing her sources, but she has not achieved or even approached uniformity of style.

To this reviewer, there is no adequate apparent reason for some of the omissions, and still less for some of the material dragged in. The destruction of Sodom and Gomorrah and the sacrifice of Isaac belong either with the very primitive — long before the patriarch she has painted — or, as reinterpreted, to a much later and more sophisticated strtain. As they stand, they fit poorly with what the author seems to be trying to do.

Why, for example, if one is to include good stories written much later by the rabbis, use only part of the incident told in the *Talmud* and repeated in the *Koran* about Abraham and his father's gods? Why omit the point of the tale? In those accounts, Abraham, left alone in his father's shop, took a stick and smashed all the idols except one. Then he told a lie:

"An old woman placed an offering of flour before them, which immediately set them all by the ears, for every one was hungrier than another; but the biggest god killed all the rest with his staff which thou now seest he still holds in his hands."

When neither father nor fellow-citizens believed that the gods could do anything, the boy had proved that they were powerless, and that the people knew them to be so!

Since the book is for children, and the reviewer regretfully left that domain some time ago, it seemed that his daughter's reading and comment might be more to the point. At 11, she is somewhat younger than those to whom the book is directed — but then the reviewer is considerably older, so that makes it even:

"I think this is a wonderful book, having given me a good picture of what life in the time of Abraham was like. I do, however, think it would be improved if the biblical sections were left out, and if more facts were given in quotations of the characters." — Nancy Gill.

JOHN G. GILL

Revised book about babies measures changes of 13 years

A BRAND NEW BABY. By Margaret A. Stanger. Illustrations by Pelagie Doane. Boston: Starr King. $2.50.

The publication of a revised edition of *A Brand New Baby,* long a staple of the New Beacon Series in Religious Education, makes a charming measure of the development of American infant-care patterns in the 13 years since the original publication.

Now the baby is born in a hospital and older friend Margery has to wait a full week to see this fabulous creature, a fair sample of the depersonalization of our family life. Demand feeding is indicated by the sub-

(*Continued on page 29*)

THE BOOKSHELF

BY LILLIAN W. BARBOUR

Ever since the turn of the century, there has been an educational dilemma of one kind or another. The dilemma of which we've heard and read since October 1957 is certainly not that of which educators have been writing and talking in the years since the breakdown in educational standards became obvious.

The Modern Language Association, organized in the 1880's, announced the passing of the ancient languages and the advent of modernity as central to the humanistic tradition. Nevertheless, suggests Howard Mumford Jones in his recent book, *American Humanism: Its Meaning for World Survival* (Harper, $3): "It cannot be said that the teaching of foreign languages has been one of the great pedagogical triumphs of American life." Young Americans have no control over any language except their own, he continues, "and not invariably over that."

"Latin was dropped like a dead thing when the classics went under for the third time, about twenty years ago. But I see no reason why it should not be revived," wrote Jacques Barzun in 1945 (*Teacher in America*). Traditional ways of teaching Latin might be reformed, he suggested, and whoever is interested will find some good ideas in Edmund Wilson's essay on education in his latest collection, *A Piece of My Mind: Reflections at Sixty* (Farrar). He proposes a program of reform which would cause students to realize that Latin was once a living language, spoken as well as written, and for centuries Europe's universal language.

Samuel Eliot Morison added an emphatic word in his collection of lectures, *Freedom in Contemporary Society* (Little, Brown):

> Education in the United States is due for an overhaul from top to bottom. . . . Only by a restoration of discipline and raising of standards can the faculties of our universities deserve the freedom and respect to which scholars are entitled.

So much for evidence as to what constituted the educational dilemma until a few years ago: *viz,* the breakdown of classical humanistic standards, which, as Dr. Jones points out, have "meaning for world survival." Higher education now demands that it "shall turn out as 'products' an increasing number of engineers for the age of automation," he wrote not so many months ago, and since that time the demand has changed to one that more and ever more scientists be turned out capable of developing weapons to respond in kind to a threat of world destruction, or, as might be said, world domination.

When Jefferson wrote of "science," he referred to natural philosophy. Today:

> "Science is no longer natural philosophy. Its philosophic controls have been lost to industrialists and the military. . . . American faith that 'the acquisition of knowledge for its own sake is a normal human employment' (quoting Jefferson) has virtually disappeared. If we cannot respect the individual as Jefferson respected him, we shall have to suffer the tyranny of the mass."

Dr. Jones's opening essay presents an historical panorama of cultures common to the United States and Europe: the humanism of the West.

> "Humanism began as an act of scholarship, and from this act of scholarship proceed significant cultural elements common to the Atlantic community: modern music, modern painting, modern literature, modern architecture, modern concepts of the state: these and a dozen other governing ideas were and are the products of that vast excitement we call the Renaissance. . . . The humanists of the Renaissance reshaped the European outlook, altered education, changed our concept of history, established sound notions of scholarship."

The term humanism, the author explains, "came into being as a useful word to distinguish secular knowledge from theology or knowledge of divine purposes. The nature of man as man, a being in his own right, whatever one's religious view of him might be — this was the original intent and meaning of humanism in the West. . . . Humanists desired to comprehend the human race, not Christians only."

In beginning with the human race, not with the church, humanism made a shift that altered the bases of human knowledge. Americans in the Age of Enlightenment, the author points out, decided that they wanted a state separated from the church, "and they have managed to make the secular state and their religious organizations live in harmony. In thus differentiating between knowledge for secular ends and for sacred ends, they are emphasizing one of the central ideas of Western humanism." And:

> "The humanist believes that mankind has got further by pursuing knowledge for its own sake than by pursuing it as a means of salvation."

In *Our Long Heritage,* edited by Wilson O. Clough (University of Minnesota Press, 1955) we find "pages from the books our Founding Fathers read" — the source of their political ideas and beliefs; a magnificent collection to document the thesis of Dr. Jones's book as to the humanistic source of the American heritage. Its contents: Part I: The Classical Heritage; Part II, The English Tradition to 1700; Part III, The Continental Stream; Part IV, The Emerging Pattern to 1790 — which, with some supplementary quotations (Mayhew, Priestly, etc.), leads us into David B. Parke's compilation in *The Epic of Unitarianism* (Bookshelf, December 1957).

Another contribution to the subject which I like is *John Adams and the Prophets of Progress,* by Zoltan Haraszti, "keeper of rare books" including the Adams collection at Boston Public Library. Barzun wrote in the book from which I quoted above, "All serious reading should be done pencil in hand, with a book whose ownership allows of its being marked up. Notes on reading may in some cases be useful." Mr. Haraszti has given us John Adams' marginal notes along with the original pages. (Harvard, 1952.)

Finally, for "historic man" as for *Posthistoric Man* (Beacon Press, 1947, $1.45), according to the author, Roderick Seidenberg:

> "The dilemma is heightened by the fact that we are aware, however unconsciously, that our entry into the future will not so much be conditioned by us as we are certain to be conditioned by it. . . . Man moves not from solution to solution but from problem to problem; that is why, essentially, he learns nothing from history, and repeats the error of his ways with discouraging persistence."

"The belief that man is in fact approaching a historic climax in our own age is well nigh universal," wrote Mr. Seidenberg in 1950. What he said then about our distant tomorrow has plenty of meaning for us today.

Books and ideas

(*Continued from page 28*)

stitution for "a very strict schedule" of babies having their own schedule. "Shots" are now a part of the pediatric examination.

Not everything has caught up with the times. There is no dial telephone service and Father is still "scared" to give the baby her bath, which is probably no longer characteristic.

But there has been significant growth. The 1942 mother says modestly, ". . . I've tried to learn," but today's mother says confidently, "Yes, we have learned . . ."

NATHANIEL P. LAURIAT

New survey of man is digestible by youth

FROM MYTHICAL TO MEDIAEVAL MAN. By Dr. Sumner Powell. New Haven, Conn.: Compass. $3.95.

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Open forum

(*Continued from page 3*)

Whilst it may be true that most of my colleagues who impart theological instruction in American and Canadian universities are on the "right" wing, we are certainly not all there. The main course I teach in the University of Manitoba is thus described in the official calendar of United College: *"History of Religion:* This course aims to present the origins, principles, practices, literature, and history of Hinduism, Buddhism, Sikhism, Confucianism, Shinto, Judaism, Zoroastrianism, Islam, and Christianity; the strength of these ethnic faiths; their present vitality and importance; the areas of possible or actual conflict and coöperation in these modern times."

I would add that this course was taught in this university; and the *Hibbert Journal* — which evinces a like rare objective spirit — has had an honored place on the library shelves here; all this long before I, an unrepentant liberal of the Martineau-L. P. Jacks ecclesiastical tradition, arrived in Canada. — PROF. G. K. BROWN, *Winnipeg, Man.*

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Congregationalist fears he will be unchurched

To the Register:

The article "Walls Between Neighbors" in the October 1957 *Register,* describing the establishment of the United Church of Christ, was a convincing report of the operations of a well oiled machine. But you must know by now that the alleged union is a fiction as far as the Congregational Christian Churches is concerned, and that each autonomous church must decide for itself whether it will join.

You are also aware that there are three influential anti-merger groups, and that many Congregational-Christian churches, including the largest one, led by the militant James W. Fifield, Jr., of Los Angeles, will not join the new church.

It is particularly disconcerting to me to know that if my small church votes to affiliate with the United Church of Christ, I am left unchurched. This must be the status of many others who are in communities so small that they cannot form an autonomous congregation of their own.

When I joined the local Congregational Christian Church, it had no creedal walls, but met the standards which your writer visioned as being far in the future for a United Church of Christ, "a church with no requirements for admission except an honest desire to follow, in the full light of today's knowledge and needs, the simple teachings of Jesus."

I can no more assent to a creedal (or confessional) church than can the Unitarian writer. And I refuse to give up the democratic idea of autonomy of each local church, and become part of an organization that is but a cog in an ecclesiastical hierarchy. — ANDREW M. ANDERSEN, *Boise, Idaho.*

Reader would form branch of Christian Unitarians

To the Register:

I would like to express my strong protest against dropping the word *Christian* from *The Christian Register.* My view is well expressed by Frances Minturn Howard in her letter to the *Register* (October, 1957).

In my opinion, the Unitarian denomination is more a true religion of Jesus Christ than Catholic or other Protestant denominations.

Just whom are we trying to appease? Is it the group that is trying to ruin our denomination as a true liberal religion? This group call themselves "liberal" while actually they are a bunch of leftist radicals intolerant to any viewpoint other than their own.

I am sure there are more Unitarians whose feeings are similar to mine. I would like to propose that we form a separate branch of *Christian* Unitarians. — J. B. DRESZER, *Mason, Ohio.*

'Group labeling' seems to uphold group labels

To the Register:

In a letter to the *Register,* Egon P. Winter says he is happy about the change in name of the *Register* because he felt "uncomfortable" about the word *Christian* appearing in its name. He would not have the magazine "labeled," I should imagine, with a "traditional" name, yet labels himself a "Jewish Unitarian."

I am inclined to agree with another letter writer (Alice H. Barr) who says, "There is enough prejudice against the Unitarian religion, without adding to it" by changing the name of our magazine, and with still another letter writer in the same issue (Madola Sprague) who says that *The Unitarian Register,* being "another book," should have been numbered Volume I.

Getting back to Mr. Winter: If we are to have "Jewish Unitarians," "Hindu Unitarians," or what have you, then we might as well have a *Christian Register.* Many who would have the name of the magazine changed seem to label themselves in one group or another. This certainly is an anomaly.

A member of a Unitarian fellowship which I occasionally attend did not want anything "orthodox" done in a proposed Christmas program, yet said, "I'd like to see us do something for Hannukah."

This is the sort of thing that makes me want to be "a Unitarian by myself," rather than face the uncertainty which seems to characterize many new Unitarians who, not sure of what they are, seem to want to cling to the old way. And I am afraid that, if I were to do any clinging to an "old way," I would choose as the best way the simple, Christian love taught by Jesus. — ROBERT J. EVANS, *Jersey Shore, Pa.*

Why not offer Russia chance at Unitarianism?

To the Register:

Kenneth Russ's article on religion in Russia should be accepted by Unitarians as a challenge to make Unitarianism known in Russia (meaning liberal religion; not the Unitarianism that the False Dimitri once tried to introduce to Muscovy!).

I would like to suggest that one or two of the better Unitarian tracts, humanist and theist, be translated into Russian and be made available to Unitarians planning a trip to that country. — R. SPENCER RODGERS, *New York, N. Y.*

Edith Hunter applauded for view of Sunday school

To the Register:

"Are Sunday schools obsolete?" by Edith Hunter was one of the more significant articles on religious education I have read in a long time. Her position seems to be that religion is a way of life and as such, religious education cannot be "taken care of" by one or two hours a week. Instead, it must involve parents who in turn will bring religion into the home, partly through the use of the Beacon curriculum with their own children.

Such an approach will require a great deal of work by ministers. It will require parents who are willing to spend time with their minister and other adults experiencing religion as a way of life. Some adults are ready for this now.

I feel the article expressed a deep conviction that religion and religious education are important. Since they are important and since our present system relegates both to a one- or two-hour a week session, it is timely that we examine what we are doing and what we can do to make both more effective.

Let's hear more from Edith Hunter! — GORDON A. CROOK, *Midland, Tex.*

CLASSIFIED

HIGH SCHOOL GIRL, 16 in April '58, Liberal Religious Youth member, would like summer job accompanying a family or older person on a vacation or trip anywhere. Have traveling experience and have been to Europe with my parents. References gladly given. I live near Niagara Falls. Jane Munro Lipson, 68 Grasmere Road, Lockport, N. Y.

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(*Continued from page 9*)

sia has "arrived." To consider Russia as a second class power is to be out-of-date.

The new nations, the nations of color and poverty which have wanted to believe that Senator Eastland was not typical of America, were so shocked by the horrors and implications of Little Rock that they find it hard to give due credit to the President for sending federal troops and protecting the nine Negro children who returned to school. They know there are other Little Rocks where integration has not begun.

Of our misguided missiles, nine of twenty-one have been successful; the Rockefeller report urging increased security plus General Gavin's resignation and the controversy of the withheld Gaither report have added another degree or two to the Washington temperature chart.

When you toss all of these anxieties into one intellectual hopper, it is easy to see why intelligent congressmen are not happy about the choices they are facing at this session of Congress. Sympathy, however, should not deter citizens from raising their voices. Worried congressmen may be doubly attentive this year to their constituencies.

Our country is in a serious situation. Unemployment is growing; there is little lessening of tensions south of the Mason-Dixon line, for every sign of progress — and there are many — the Southern intransigents take another overt step away from integration; the latest state to do this is Georgia.

Above all this is the continuing anxiety about the President's health. We talked with journalist friends who attended the President's first press conference after his stroke — the last one had been two and a half months ago. Their observations on his physical appearance and his facility in answering questions, as well as his articulation, were not reassuring. They felt that the President's courage and determination could hardly make up for his apparent failing strength.

In any event, since both houses of Congress are controlled by the Democrats, the leadership of our government in the months ahead is more likely to come from Capitol Hill than from the White House.

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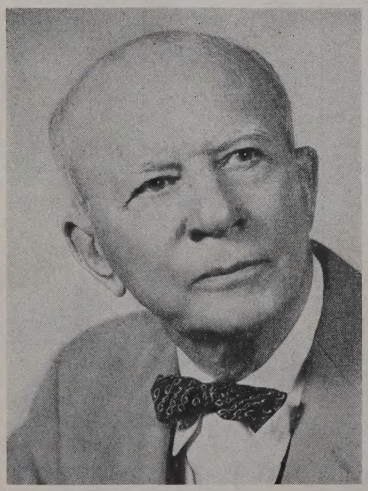

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